The Missionary Herald

VOLUME CVII DECEMBER 1911 NUMBER 12

IT is a joy to utter once more the Christmas salutation: yet it takes a buoyant Christian faith to speak it both thoughtfully and heartily. For the look of the world is not altogether merry this Christmastide; the conspicuous news of the day dishonors the Christmas message. As one thinks of the shambles at Hankow and Nanking; of famine, cholera, or plague terrorizing almost every land of the East; of Germany boiling over the Morocco question; of Spain fighting against priestcraft; of Portugal's republic in arms for its life, and of Christian Italy snatching Tripoli from Moslem Turkey — as these and similar outstanding events of the season come to mind, and with them the mournful sense of the misery, shame, and sorrow which still burden our humanity, it takes a faith that is not born of earth to say with cheerful courage, "Merry Christmas!" But those who see the world at its worst, see it also at its best. There is another side to the case; and it is the winning side. No company utters forth the Christmas joy more confidently than the missionary company.

Merry Christmas!

SEVERAL contributions to this number of the *Herald* have a special timeliness. Secretary Patton's reminiscence of his visit to Aintab will broaden the Christmas vision, as will also Mr. Beach's letter from Foochow; Dr. R. E. Hume's eulogy of England's service to India is opportune in view of the great *durbar* at Delhi on December 12, at which King George is to be crowned emperor of India; Rev. C. H. Maxwell's account of the committee meeting at King William's Town furnishes a striking illustration of the rapid advance since the Edinburgh Conference in federating missionary forces the world over.

Among Other Good Things

THE rebellion in China has come to be a revolution. Sporadic fires of revolt in the turbulent south and the fanatical west at length spread northward even so far as Manchuria, until the court and its officers at Peking were compelled to recognize a general conflagration. Their terror and abasement before the rebels were pitiful; their incompetence to meet the situation was characteristic. Never before, it is safe to say, in the history of the world was so great an empire in so humiliating a plight — 400,000,000 people virtually without any national government, while the Manchus were casting about for a leader and the revolutionists were divided as to what should be done. That is about the situation yet (November 17), with the prospect of a coalition of the more conservative revolutionists, represented by Wu Ting Fang and General Li, with the more broad-minded of the statesmen to whom the throne has appealed, under Yuan Shih Kai as premier.

China Turned Upside Down

It is quite too early yet to say what the issue will be, whether a limited monarchy or a republic; what seems certain is that the Manchus are out; if their dynasty be continued it will be only with nominal power. In general, the revolutionists have waged the more orderly and controlled warfare, and the bearing of their leaders has commended their course. Though a reactionary temper animates some of the revolu-

tionists, particularly in West China, the expectation is strong that the overturn will mean China's advance in national life and a bringing to the fore of her more progressive, Western-trained men. Meanwhile, amid all the disturbance and anxieties, the missionary forces and missionary work suffer only such disturbance as is inevitable. The revolutionists seem specially anxious to protect foreigners. Recent dispatches to the American Board from three centers of its work in China — Canton, Foochow, and Peking — all of them also centers of rebellion, declare that missionaries are well and safe, and that foreigners are in no apparent danger.

The Turkish Situation

ITALY'S foray upon Turkey it seems is not to be so easily accomplished. Tripoli is indeed occupied, but hardly with comfort to the invader. The Turks, who at first seemed listless defenders of their city, have now developed a disagreeable inclination to fight, and with their Arab supporters have compelled some real warfare. Touches of a grim humor are given to this indefensible war, as the Italians complain that the Arabs do not pay proper attention to the rules of the Red Cross (a red cross, symbol of the crusades, being about as well calculated to soften the feelings of an Arab as a red flag those of a charging bull), and as the Turks on their side protest against the atrocities of Italian soldiers!

It is a wretched business altogether, this war between cross and crescent, begun by the followers of the cross and with the pope's blessing upon the attacking force. It makes still more difficult the task of the new régime in Turkey, putting an almost impossible burden on a government already embarrassed; party strife is intensified, the ministry overthrown, parliament well-nigh disrupted, financial credit yet more imperiled, reforms and improvements still longer delayed. Just what Italy complained of, the lack of a firm hand and a strong policy in colonial control and management, she has done her part to prolong. The path of the Young Turk leaders is hard and hazardous; yet they can only keep on. We may hope that whatever be the issue for the present government, Turkey itself can never relapse into its former despotism and despair.

Another Hague Conference

AS this number of the *Missionary Herald* comes from the press, there will be assembling at The Hague representatives of the world's great nations to consult as to the suppression of an evil even more destructive to humanity than the ravage of war. An "International Conference for the Suppression of the Opium Evil," called by President Taft, opens its sessions at the Peace Palace, December 1. The welfare of the world is to be affected by the counsels and conclusions of this conference. The American Board at its Milwaukee meeting took action indorsing the purpose of this conference and calling for the observance of its opening day (December 1) as a Day of Prayer. Let the constituency of the American Board keep this tryst with special thought of the China fields! The resolutions will be found in full on page 601 of this number.

Other Annual Meeting Resolutions

ON the same page will be found a minute of the Board's action at the Annual Meeting approving the visit to China and Japan of a delegation representing the leading Christian denominations on the Pacific coast, to convey assurances of Christian good will and of the desire for peace and friendship between God's children on both sides of the Pacific Ocean; also a set of resolutions urging the ratification of the signed arbitration treaties between the United States and Great Britain and France, and recommending that Thanksgiving Day services in the churches of our land this year be devoted to the subject of "International Arbitration." This action also calls for more than the usual attention given to formal resolutions of approval. Here are occasions for creating or strengthening a right

sentiment that will command the world; where, if not in the Church of God, should there be the surest and most effective response?

The International Review of Missions

NEXT month we are promised the first issue of a new review, and one that seems likely to find its public awaiting it. For a good while the need has been felt of a journal that should present for the English-speaking world the whole enterprise of foreign missions, its principles, methods, and concerns; that should report with some exactness and authority the results of investigations looking to a more orderly advance of the missionary propaganda and that should voice the judgment of experts on those problems of missionary advance which confront laborers in the several fields. The Edinburgh Conference pointed out this need; the Continuation Committee of that Conference now seeks to meet it. In our advertising pages will be found a detailed announcement of this quarterly review and of how to secure it. We commend this new contemporary to those of our readers who are seeking such information as it offers, modestly remarking that it will not at all take the place of the *Missionary Herald* as a purveyor of news for the general reader about the particular persons, fields, and institutions connected with the American Board.

The Woman's Board Annual Meeting

BY all accounts the Forty-fourth Annual Meeting of the Woman's Board of Missions at Norwich, Conn., November 8–9, measured up to the high standard of these famous gatherings. Under ingenious and captivating titles the officers and missionaries of that Board presented some of the many aspects of Christianity's contact with the non-Christian religions; Dr. Patton, fresh from Africa, spoke at two sessions on the missionary aspects of the Dark Continent. One who looked in upon the meeting, a male admirer, declared that if anybody who did not believe in foreign missions had attended that convention, he would have been shamed into silence. "The finest looking company of women I ever saw," affirmed this much impressed man.

As to the Increase of Missionaries

So many new missionaries have been reported of late as leaving for their fields that it may easily be thought the missionary force is being rapidly and greatly increased. It is well, therefore, to realize that there are continual losses from the fields. Death, ill health, family and personal reasons are ever compelling withdrawal. From the ranks of missionaries supported by the American Board, thirty-seven dropped out during last year; the return of ten others now on furlough is more than doubtful. And these figures do not include the withdrawals of those who are supported by the Woman's Boards, or are engaged on terms of service in some independent institutions, such as colleges and hospitals. Although it could be reported that seventy-three new missionaries were appointed last year to foreign fields, the proportion of this number who went to fill vacancies in the force maintained by the treasury of the Board, mostly ordained missionaries and their wives, did not quite make good the lapses; in other words there are actually four less of that class in service today than there were a year ago.

Moreover the review of the missionary list shows that this depleting of the company is not likely to lessen in the years ahead. It appears that forty-three of these men and women have spent in their fields an average of forty years and nine months; their aggregate years of service number 1,751. The figures make it startlingly evident that a large proportion of the present missionary force of the Board can literally be called veterans, and must in the necessity of the case soon give way to others. The need of new candidates and fresh appointments is not lessening, despite the good number that have re-

cently offered themselves for service. It is evident, also, that while the number of withdrawals may seem large, the missionary force is not fickle or fragile. No corps of diplomats can show such a percentage of veterans as this list of messengers of the King.

Battle Creek Missionary Conference

THE fourth annual meeting of the Medical Missionary Conference, under the auspices of the American Medical Missionary Board, will be held at the Sanitarium in Battle Creek, Mich., January 2 to 5, inclusive. Rev. Lemuel C. Barnes, field secretary of the Baptist Home Mission Board, is to preside over the Conference, and the attendance of several prominent mission workers is already assured. The Battle Creek Sanitarium offers free entertainment for one week to all the missionaries who attend the meeting, and the invitation is to all evangelical missionaries regardless of denomination. Inquiries may be addressed to George C. Tenney, Secretary, Battle Creek, Mich.

An Apostolic Life

IN Micronesia, where the laborers are so few that every one counts as a host, the loss of one is an appalling event. Thought of that island field deepens the sorrow over the tidings that Miss Jennie Olin died on September 2, at a private hospital in Sydney, New South Wales. Miss Olin was born in Sweden, came to the United States when she was fourteen years of age, was graduated from Mt. Holyoke College, and on July 2, 1897, sailed from San Francisco for her life work among the "little islands" of the Mid-Pacific. With her associate, Miss Hoppin, she lived on the high and fertile island of Kusaie in the Caroline group, and, supported by the Woman's Board of Missions, there conducted the training school for girls assembled from the low and unhealthy islands of the Marshall group. Miss Olin died of a malignant abdominal disease, for whose treatment she was brought to Sydney last July. She had visited the United States on furlough once (1904–05) during her missionary career. By the patient fidelity with which she clung to her task in a far-off and inconspicuous field, among a degraded and unpromising people, Miss Olin witnessed anew to the power of that love which counts its life not dear to itself for the service that it can render to Christ's little ones.

MISS OLIN

Appropriations for the New Year

THE Prudential Committee of the American Board has made its estimate of expenditures and fixed the limit of appropriations for another year. This is always a difficult and oppressive task: to decide how to apportion funds that are at best inadequate for the crying needs of twenty missions and whose very receipt is problematical. There are so many facts and contingencies to be considered both on the home and the foreign sides. All calculations have to be on the basis of faith; faith in God and in his church. Which way does his finger point? What are the signs of the times? Where is the heaviest need? What may be reasonably expected as the income of the year? These are the questions that press.

After estimating the appropriations for what may be called the fixed charges of the Board, such as are involved in the support of the missionaries, the Prudential Committee decided to advance the appropriations for general work to $140,000, an increase of $10,000 over last year. Elements of uncertainty, not to say apprehension, in the commercial world were recognized. On the other hand, in view of the record of the treasury this last year and reliable reports as to the enlarging adoption of the Apportionment Plan by the churches, there was felt to be a reasonable expectation of some increase in the receipts of the Board for the new year. The Committee felt the command upon them to go

forward, not rashly or at double-quick, but steadily and watchfully. The $5,000 added to the appropriations last year woke a courage that quickened work all over the mission field. The new increase of $10,000, added here and there as the most pressing needs are carefully selected (after all, it is a small sum when divided among twenty missions), will greatly increase the value of all the rest that is spent on those fields.

A Golden Jubilee

THE Woman's Missionary Society of the Congregational Church in Clinton, Mass., devised this fall a novel and effective plan to mark the fiftieth anniversary of the founding of woman's foreign missionary work. Members were asked to bring to the celebration an offering of old gold, the proceeds of which when sold should be used for missions, both home and foreign. At the meeting these offerings were effectively displayed on a red velvet cushion. Many of the pieces were quite old-fashioned, some of them being heirlooms. In the collection were five pairs of solid gold earrings, two thimbles, a gold pencil, bracelets, two pairs of cuff links, two stick pins, six rings, two gold chains, three baby pins, cuff buttons, eyeglass holders, and ten brooches. The pastor, Dr. Jordan, reports that for some time after the meeting additional gifts were brought in to swell the offering.

J. Campbell White Home again

SECRETARY J. CAMPBELL WHITE of the Laymen's Missionary Movement declares that he has come back from his recent tour in China, Korea, and Japan feeling that hitherto he has but inadequately appreciated the opportunity and call of the Far East to Christian missions. No one who has heard Mr. White in recent years has suspected him of any slight or indifferent interest in the missionary cause, but there does seem to be now an added ring of enthusiasm to all his utterances.

At a luncheon recently given by members of the Prudential Committee to pastors and laymen of Greater Boston that they might meet and hear from Secretary Patton immediately upon his return from his tour of the missions, Mr. White, with Rev. W. T. Stackhouse, also a secretary of the Laymen's Missionary Movement, were speakers with Dr. Patton. As a result of the brilliant and fervent talk then heard, the foreign missionary temperature went up several degrees in the region of Boston. Perhaps there is a suggestion here to corporate members and friends of the Board in other centers to arrange for simple missionary luncheons where ministers and laymen may meet those whose words of information and counsel will help in developing the missionary life of the churches.

A Strategic Gift

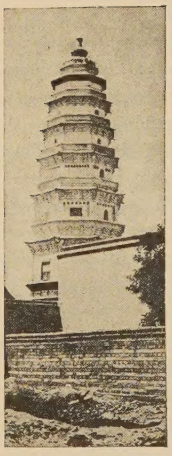
THERE came to the Board Rooms this month a small piece of paper that tells a big story. It was a check, from a donor whose name is withheld, for $30,000 to build and equip a science hall and certain accessories for the American College, Madura, South India. The real measure of this gift is not revealed in naming its amount, large as that is. The glad truth is that it will enable this institution at once to become a college of the first grade according to the government's standard, the only college of this rank for the entire field of South India; and it makes certain that the best education available in that district will continue to be under Christian auspices.

The gift comes also in the nick of time, just as the college, with a sudden access of prestige, is drawing a much larger number of students, and as the government is insisting that it shall advance its grade or give way to some other institution. Every friend of India and its Christianization, as well as every supporter of the American Board, has reason to rejoice over this generous benefaction. While educational endowments are being increased prodigiously for America, it is good to find the thought of some stewards of wealth dwelling upon the needs of less favored lands.

The DAY'S ROUND

IN A STREET CHAPEL

By Rev. PAUL L. CORBIN, Taikuhsien, China

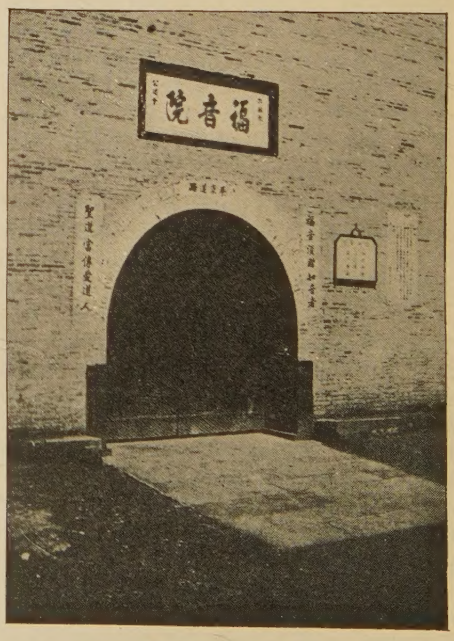


White Pagoda, Taikuhsien
X marks where the martyrs fell

THE gatekeeper of "Gospel Court" on South Main Street rises early to set his house in order. The court must be swept clear down to the street entrance, and as he shakes the last bit of dust from his big red broom into the middle of the street he greets his neighbor over the way, who is engaged in a similar task. It is "dispensary day," and the doctor's signboard must be hung outside the great gate. The neighbor over the way, it seems, has an uncle who has injured his hand. "Will the doctor see patients today?" "Yes, come in at three o'clock."

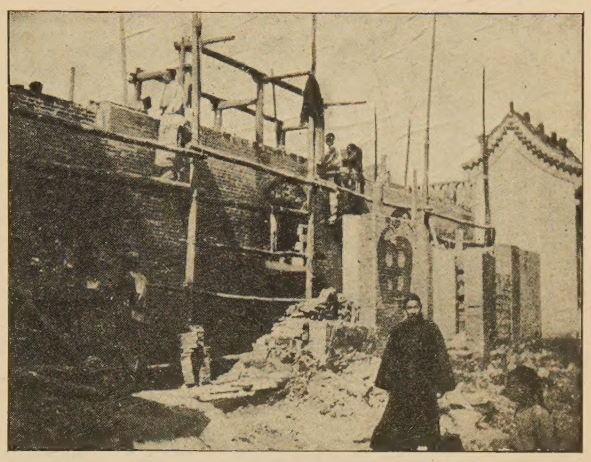
One adjunct of our street chapel is a bookshop, and the steward of this establishment arrives early to open his doors. He has just received several packages of new books and tracts. On a sheet of red paper he writes the names of the new arrivals and prices, and this announcement is pasted up on the big gate. Then he begins clicking his abacus as he reckons the amount of yesterday's sales. Erelong a prospective customer arrives. He is a villager who, with his cash bag over his shoulder, has come into the city on a morning errand. Pausing in the gateway to read some of the illustrated sheet tracts that adorn its walls, he comes at last to the bookshop door and is invited to enter. Books and pictures are attractively strewn along the top of a great counter. As the villager picks up one of these books the steward explains its title to him. So with one after another of the tracts displayed. He is careful to state, too, that these books are really sold below cost. The man is evidently interested, and finally selects a folder, containing eight colored pictures illustrating the parable of the Prodigal Son, for forty-five cash and an annotated version of Mark's Gospel for eight cash, departing well pleased with his bargain. His presence in the shop has attracted other visitors, so the steward is kept busy until the arrival of the foreign doctor in the middle of the afternoon.

On three afternoons of each week the station physician comes with one



THE GREAT GATE

or two of his assistants to the Gospel Court for a clinic. The street chapel door is thrown open, and the patients and their friends crowd in. The chapel keeper or one of the hospital assistants stands on a little platform at the head of the hall and announces a hymn. After that is sung and the leader offers a brief prayer, he begins a simple exhortation, perhaps taking a text suggested by one of the colored lithographs hanging on the chapel wall. After a half hour the preacher pauses and announces that the doctor is ready. Each patient is given a wooden ticket, and goes farther up the court to the waiting room. There while waiting his turn he receives a simple tract from the chapel keeper, and with it is given some instruction as to the meaning of the true religion.

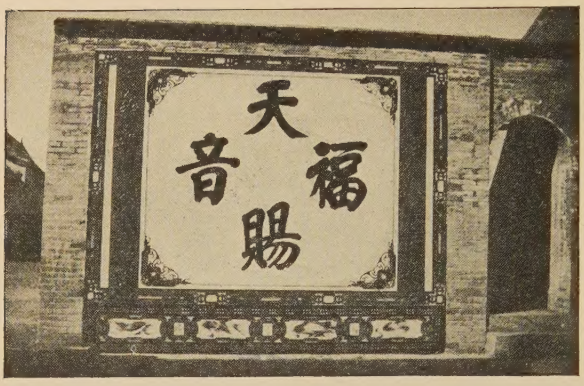


BUILDING "GOSPEL COURT" IN 1906
The architect stands in the foreground

AT THE SIGN OF THE FOOT
A boot shop on South Main Street, near the street chapel

But it is in the evening that the street chapel in the Gospel Court sees its largest crowds. The thousands of clerks and apprentices in the shops then have leisure. At nightfall the church members in the city come in. The lamps are lighted in the chapel; the great gate is thrown open, and a paper lantern is lowered and lighted just inside it. The young chapel keeper, graduate of a mission college and grandson of a martyred deacon, takes his place on the platform. A dozen or more Christians and inquirers are on the front benches. As their voices ring out along the street in a Christian hymn people begin to gather. Soon the hall is filled and a crowd is standing in the gateway. The preacher has written a text in bold characters on the blackboard behind him. As he begins to speak some listeners nudge one another and whisper, "He's a native of this place."

The speaker soon finds himself. He uses illustrations pertinent to the everyday life of the people. Occasionally he quotes a well-known proverb or a saying of the sages. Some in the audience grow restless and leave the hall, but their places are quickly taken by others.



"HEAVEN GAVE JOYFUL NEWS"

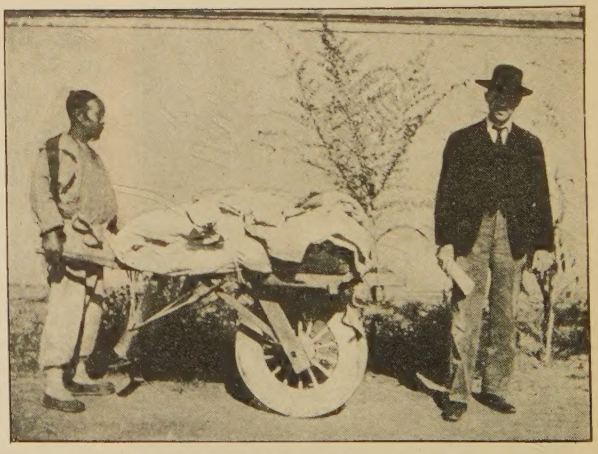
The motto on a screen wall in Gospel Court, facing the great gate

The speaker early detects those who listen from genuine interest. To them he particularly directs his argument. After half an hour of speaking he announces another hymn, the change giving his throat needed rest. Then he resumes his discourse, closing it after another half-hour with a direct appeal to his hearers to investigate this doctrine further.

As he closes his speech and dismisses the audience he steps down from the platform and approaches some who have listened most intently. Quietly he invites them to his room to drink tea. Perhaps half a dozen respond to the invitation. In a smaller room just off the chapel tea is poured for the guests. Among them are three or four young business men and a scholar or two. The preacher learns from each his name and place of business or residence. Then he seeks by questioning to get their thought as to the truth they have heard. If, inclined to be disputatious, the guests seek an argument, the preacher gracefully yields to them, but puts in a telling word here and there. Into the hands of the scholar he places a booklet written in the classical language. To the young business men he gives tracts or newspapers in the vernacular. The gatekeeper hovers in the background to see that the guests' teacups are kept filled. After an hour of this personal contact the guests rise, and each shakes his folded hands in the direction of the host in a gesture of farewell. The preacher escorts them to the outer door, and as they leave asks them to return and mentions the time and place of services in the main chapel, inviting them to attend and hear the foreign pastor preach.

What has been written above endeavors to picture the work in our own particular street chapel, though it should be understood that not every day is like the one described. Sometimes a *yen shuo hui*, or informal lecture on some popular subject, is advertised. In other street chapels a stereopticon is occasionally used in the evening, the guests being especially invited and admitted by ticket. In other places a gramophone instead of a hymn calls in the crowds from the streets.

A man who loves to preach finds sat-



CARRYING THE NEWS AFIELD

Mr. Corbin and Chin Chun-tai off on a preaching tour; suit case, bag of bedding, books and food all loaded on the wheelbarrow

isfaction for his soul in such work. It is related of the elder Bach that one day after toilsome effort in composition he said to his son, "Come, let us go down to the park and hear the band play some pretty tunes." Many a missionary in China has found that which braced and invigorated and gave the soul true uplift in going down to his "outer chapel" and talking in the vernacular to the man on the street. Memory cherishes a picture of the lamented Dr. Ament, a master in this line of work, teaching a Shansi crowd gathered in from the street to sing the hymn, "Jesus loves me, this I know." Verse by verse he expounded the hymn, then made his audience sing it. Many a man carried away from that evening a message of hope, for he had heard of a love that flows out to redeem even gamblers and opium sots and those greatest sinners in Shansi, "lovers of money."

In a market town far down among the Shansi mountains we stood one Sabbath noon and preached to a crowd of several hundred men and boys on the text, "God is love." They listened eagerly. The meeting over and the tracts distributed, the crowd began to scatter, but as one man went he was heard to say, half under his breath: "God loves me! God loves me!" This is such broadcast sowing of the seed as we do in the street chapel; sometimes it seems the resultant harvest is pitifully small, but we keep on sowing, because we believe our Lord would do such work if he were here.

A CHRISTMAS AT AINTAB

By Secretary CORNELIUS H. PATTON

WHAT made the greatest impression upon me was the arrival of the mail. If you have never seen the foreign mail arrive at a remote mission station you have missed one of the great human experiences. For days that mail had been traced in the thoughts and conversations of the missionaries, step by step, from the time the steamer arrived at Beirut until the mud-splashed horseman galloped through the narrow streets of Aintab. A telegram announced the departure from Aleppo, where the railroad ended. A messenger, traveling light on a fast horse, reported passing the post on the road; mud deep, progress slow. Night fell and nobody knew just when the horseman arrived; but Mrs. Merrill got hold of the big leather bags and came lugging them into the parlor, where she unceremoniously dumped contents on the floor. What a scramble! The missionaries came running in from the girls' seminary, the hospital, and the orphanage, and all were down on their knees after those Christmas letters. "Here is one for you." "Here's another; and another." "Here is mine from mother, and a package for the children." So it went until the pile of letters and parcels got distributed through the crowd. And then silence as each retired to some corner or nook to open the precious messages from home; only the sound of tearing envelopes, an occasional ejaculation, and half-uttered sentences as the pages were scanned for the first rapid reading which foreign letters always get. Blessings be upon the foreminded friends who write their letters and make up their packages in time to reach the far-off missionaries at Christmas!

The arrival of the mail put us in a good mood for the festivities to follow. President and Mrs. Merrill had invited all to their house on the college campus for the Christmas Eve jollification. A big tree had been cut in the mountains back of Marash a week before, and Mr. Goodsell and I had brought it with us by pack horse when we came over the

plain; also another one for some friends in Aleppo. No pains were to be spared to make that Christmas the real thing; trust the ladies of Aintab to see to that. All sorts of little dinner parties were gotten up, no dining room being large enough for the whole crowd, and missionaries, deputation, and Armenian professors were delightfully grouped. There was turkey, of course, but candor compels me to say that the turkey gobbler on his native heath does not compare with the Rhode Island or Vermont article. Whether he lacks sufficient grasshoppers or feels oppressed by the government, I cannot say, but he obstinately refuses to put on flesh. What flesh he has is good, though, and I have only a kindly remembrance of the turkey in Turkey as evidenced by the Christmas dinner at Aintab.

The day was cold and dreary and all the better for that. Every charcoal brazier was in requisition, and the donkeys had been bringing extra loads of firewood up College Hill. Conservation not being taught in the Koran, wood is fearfully expensive in that region. On a smaller occasion one's conscience would resent so much warmth. In came the children from two homes, and when the friends arrived from the various institutions a yule log was rolled in which would have done credit to an English manor house. In the midst of appreciative "oh's and ah's," with the fire crackling up the chimney, the distribution of gifts began; characteristic little purchases from the bazaar for the old folks, and toys and dolls for the children, the fruit of the mail bag, I presume.

And now children's voices are heard out of doors—little Armenian boys and girls with their quaint accent as they raise, "Hark, the herald angels sing," and other of our English carols. They are the orphans who have come over to give us a Christmas serenade; and as their voices rise on the frosty air there is little to suggest the fearful events of 1909 which robbed them of parents and home. But those child voices thrilled my soul. A black past indeed, but a wonderfully bright future for those children as they grow up in the homes and schools where they will be trained for Christian service!

So the evening passed, meditation and merriment being pleasantly intermingled. Thoughts went out to loved ones and home scenes far away over the seas, and it seemed rarely appropriate and beautiful when Mrs. Goodsell sat down at the piano and closed the festivities by singing Phillips Brooks's "Last Christmas Carol":—

Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine;
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright;
Everywhere, everywhere Christmas tonight!

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray;
Christmas where peace, like a dove in its flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere Christmas tonight!

THE NEW PANGCHWANG

By Rev. CHARLES A. STANLEY, of Pangchwang, North China

PANGCHWANG, like the seventeen-year locust, is about to emerge into the daylight, though the time limit involved in the metamorphosis will not be the same! The inwardness of this remark is that the mission station which has for the last thirty years been on the edge of the village

THE APPROACH

(*a*) Tehchow ; a city of restless growth
(*b*) Pangchwang ; a village of immovable content

of Pangchwang is to be moved away from its present location to the large city of Tehchow, fifteen miles to the north. On the eve of a gradual transfer of the work which has been done in this place for the last thirty years it may be well to trace the genesis and growth which have borne fruit in the present-day task before us.

It was over thirty-five years ago that the late Dr. Stanley made his first tours into this region, led here by men who had gone to Tientsin from motives quite other than to hear the gospel preached in the little chapel which stood on the site now occupied by the Independent Chinese Church. A few women were the first to be baptized; then in 1877 there came the great famine, setting in motion forces which in their turn brought men and women into the church in droves. This church, which, like that at Philippi, had its inception by the side of a river and in the hearts of a few women, has grown to a present membership of 966, and our schools, which were then nil, have so grown that we now have under instruction 279 boys and girls, scattered through all the grades from the primary to the graduate school.

The work prospered under the guidance of Dr. and Mrs. Smith, Dr. and Mrs. Porter, Dr. and Mrs. Peck, Miss Porter and the Misses Wyckoff, and others who gave their aid from time to time till the Boxer days of 1900, when Pangchwang shared the fate of all the mission stations in the north in being perforce deserted by the missionary. Aside from this withdrawal Pangchwang did not suffer the same fate as did other places, but, probably due to the false rumor that the whole yard had been left most intricately mined so that no stranger could set foot in it without being blown to flinders, went through those trying months unhurt, with the result that up to this time it has been the only station in the North China Mission which has not had to be rebuilt. In the near future, however, the whole establishment would have had to be made over, owing to the dilapidated condition of nearly all the buildings from the soaking of a flood some years ago.

For several years after 1900 the possibilities and advantages of a removal to a more strategic center were talked of, but the move always assumed the aspect of a dream which was dispelled into thin air by financial difficulties that appeared to be insurmountable. A little over a year ago a gift of $10,000 was offered to the mission and the Board on condition that all future building which was planned for Pangchwang should be done in Tehchow, and this $10,000 was given to carry the burden of the purchase of land and the removal and reconstruction of such buildings as were deemed of value. We cannot be too grateful for this timely assistance.

The one reason for such a removal which stands out above all others is the relative strategic importance of the two sites involved: the one, a village pocketed in the midst of many hundreds of villages of the same type and with the same restricted interests and outlook; the other, a great city whose business finds outlet through the Grand Canal and over the new Tsin-Pu Railroad, which connects Peking on the north with Nanking on the Yangtze. This, too, is the site of the great Pei Yang Arsenal, and is the port of entry on the north for the capital of the province, Tsinanfu. Perhaps the accompanying pictures, one showing the approach to our present village life and the other the approach to our future city home, will best convey the contrast between living secluded in the quiet of the country, where we have little or no local work, and living in the city, where we will be in touch with the world which moves and where our local work will be measured only by our ability to achieve; the one a village gate, familiar for generations and the type of immovable content, age-long pride, and restricted vision; the other the Tehchow city station, new, and the type of restless growth, a world inheritance, and ever broadening endeavor.

IN SULKY INDIA

By Rev. ROBERT E. HUME, of Bombay

A SULKY GOD

ONCE upon a time a Sahib (white man) was going from one village to another in the Bombay Presidency, when he came upon a little stone idol on top of the ridge near a village. Resting there for a few moments, the Sahib began to examine the stone. It seemed to be a rather rude and lonely object. There was nothing near by it, nor were there evidences of its receiving attention from any one. While being carefully examined on this side and on that, the stone was accidentally dislodged, and rolled over and over, down to the bottom of the slope.

The next year the same Sahib happened to pass by the same locality. Now he found quite a temple on the top of the ridge where formerly the idol had been. So he inquired of the villagers: "How is this? Have you got a new god in the village? Or why have you built a new temple on the top of that hill? Last year when I happened to pass by here I noticed only a small, round stone up there, which looked as if it might have been an idol, but did not seem to be in any way important."

The villagers rather excitedly replied: "Yes, Sahib, that is a new temple which we have built. But Maruti has been on that very same height for many years. Until last year our village had not been worshiping him as we should have done, so Maruti got angry. One day last year, just about this time, we found that he had left his place and gone down the hill, and was lying flat on his face there at the bottom. For some time previously we had not been having our usual rain, so Maruti seemed to be saying to us: 'The reason why you have not had any rain in this village is because you have been neglecting my worship. And I was not going to stay at my usual place in such contempt any longer. You will not have any more rain until you restore me with great honor.' Well, Sahib, we were very much frightened at that threat, and were much ashamed over our neglectful conduct. So we begged Maruti's pardon, and we asked him not to be angry with us any more, and promised him that we would build him a temple and pay him all due respect; but please let us have some more rain. Promptly we began to gather stones and other material. We built that temple there, and when all was ready we formed a great procession. With music and banners we carried Maruti back to his old place on the hill, and installed him in this new

ONE OF INDIA'S IDOLS

Enthroned in a Hindu temple at Wai, West India

temple. That very afternoon rain fell, and we have been prosperous ever since. Maruti is a great god, and we are his faithful worshipers."

WHO SULKED, THE GOD OR THE PEOPLE?

In another district of the Bombay Presidency when no rain fell the people got angry at their god instead of thinking that the god had got angry at them. They took their idol and locked him up in a room and threatened that they would not release him until he should give them rain. The next day rain fell. They thought he had got over his sulks and had given them their requests under fear of the threat.

THE SHRINE, THE IDOL, AND THE PRIEST

It must necessarily be that men take the facts and qualities which they find in their own experience in order to form a conception of the highest qualities and the all-inclusive fact. So Jesus appealed to his hearers' natures and argued that the Great Parent of us all must be like earthly parents, who, even though they be evil, nevertheless try to give good gifts to their children. Yet Jesus always used the "how much more" or the "how much better" argument. But to the people of India, whose ideal for themselves is not to be "how much more" or "how much better" than before—to such people there is no idea of supposing that God is superior to men. So these people in time of drought thought that the god was sulking, even as they would do when in disappointment or in contempt. They disclosed themselves in judging their god.

SOME PEOPLE WHO DO NOT SULK

Most of the people of India are very much like little children, and tend to sulk when conditions are not exactly as they wish. And yet many of them are remarkably patient in time of famine and distress, patient with the fatalistic belief that whatever happens to them is inevitable, and that there is not much advantage in attempting to improve their condition.

But the people in India who are most remarkable in never, never sulking, and also in ever striving to improve conditions, are the English rulers. Though they receive criticism and vituperation from a few of the educated people, who would fain have India reformed by legislation or by granting of privileges (which most would not be competent to use), and even though the English rulers are hampered unspeakably in their progressive policy by the immovable conservatism of the masses of the people, still the English government seems remarkably free from any kind of sulks in its steadfast policy of striving to improve the condition of the people.

Most noteworthy is the English government's policy of dealing with the uncertain rainfall, lack of which is the swift and almost inevitable precursor of famine.

At the present writing (September, 1911) there is prospect of famine in some parts of the Bombay Presidency,

but the government is alert to the situation. Even though the rainfall thus far is considerably below the average in certain districts, the later rains may possibly save the situation. The government is using what the last Famine Commission aptly called "moral strategy"; that is, wherever dearth is actually beginning to be felt, taxes are promptly remitted. When people are all out of work and are inclined to wander around, the Public Works Department furnishes work in stone breaking and road making and other tasks of supply and construction which had been saved up for just such an emergency. When fodder for the cattle is exhausted, so that the work cattle are in danger of dying and people therefore would be unable actually to till the fields which they own, government brings in fodder from other provinces. Extra irrigation schemes are started, and everything possible is done to assure the people that the government will help them bravely and energetically to meet the most difficult circumstances that may arise. This is indeed splendid "moral strategy," putting heart into the people and encouraging them to be energetic, brave, and hopeful, instead of becoming hopeless and feeble. It is a magnificent government that we have here in India, one that helps the people to believe that there is good available for them, and never to sulk. England is doing her best by her Eastern empire.

BINDING WEST TO EAST

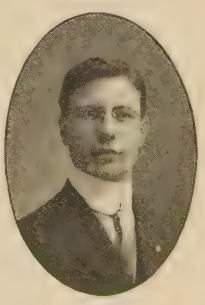
DURING the month of November, and under the adoption of the Woman's Board of Missions of the Interior, three young women have gone westward to mission fields. Miss Edna M. Deahl was born in St. Louis, and after early education in the graded schools entered Washington University, from which she was graduated in 1907, having taken courses that might best fit her for library work, in which she has been engaged for three years. During this time she grew much interested in missions, and was ready to enter any field to which she might be designated. The Board has sent her to Foochow, where there has been loud call for a helper with Miss Deahl's special training.

Miss Susan Josephine Davis was born in Tennessee. On account of her remoteness from school she obtained her early education with much difficulty, but was graduated from Grandview Normal Institute, and during the present year from Oberlin College. She has had experience in teaching, and has been connected with the Christian Endeavor and Student Volunteer organizations. Miss Davis first became a member of the Cumberland Presbyterian Church, but she goes to the mission field as a member of the First Congregational Church of Oberlin.

MISS DEAHL

MISS DAVIS

MISS COE



MR. BRUECKNER

Her preference for work being in China, she has been assigned to Canton, where she is glad to assist Mr. and Mrs. Nelson, whose work she knows well.

Miss Estella L. Coe was born in Plymouth, O.; subsequently her parents removed to Oberlin, and in the schools of that place and in its college she received her education. She has been in active labor for the Christian Endeavor Society, and spoken much in the interest of that organization. Miss Coe became a Student Volunteer in 1908, and has been designated to the Japan Mission.

MR. AND MRS. MARTIN

Mr. Karl Robert Brueckner was born in Germany, and his education up to twenty years of age was in connection with the German Gymnasia. Under the general head of "architecture" he studied in the Royal Institute of Technology in Dresden. He has had experience in industrial lines, and is familiar with all branches of the building trade. Mr. Brueckner has been deeply interested in missions for years, and became a Student Volunteer in 1910. He seems specially fitted to supply the need in the normal school at Amanzimtoti, in the Zulu Mission, and his support will be largely, if not altogether, provided by the government, which is specially interested in making this institution a training school of high grade.

It is a pleasure to report the reappointment of Rev. and Mrs. John C. Martin, who first went to Central Turkey in 1893, but on account of the precarious state of Mr. Martin's health resigned and returned to America in 1906. They have resided in Saratoga, Cal., during recent years. Their excellent service at Hadjin is well remembered, and as Mr. Martin's health is now fully restored, the mission has asked for their return. It is expected they will be assigned to Aintab to carry forward evangelistic work.

Rev. Francis H. Leslie goes out under appointment to the Central Turkey Mission. He was born in Northport, Mich., and studied in art academies in Chicago and Cincinnati. He had also pursued a course of study in correspondence schools, when he decided to enter the ministry. In 1905 he received his license to preach, and that same year was called to the Niagara (N. Dak.) Congregational Church. Feeling the need of further education, he secured the pastorate of a church near Fargo, N. Dak., and entered Fargo College in 1908, taking the classical course. His varied experiences seem to have fitted him for special service, and it is among the possibilities that the mission will assign him to Oorfa, where Miss Corinna Shattuck's wonderful work was done.

MR. LESLIE

HOME DEPARTMENT

TWO MONTHS OF LOSS

No, we do not allow ourselves to judge as to the trend of giving by any one month, or even by a two months' record. Certainly September is no criterion, and in October the churches are hardly under way. Yet it does cheer us when, as on an election night, the early returns are favorable. They are not favorable this year, as a glance at the statistical table will show. Both churches and individuals are below what we expected, and we start in on the working months of the year over $8,000 to the bad, so far as these most important sources of revenue are concerned. Conditional gifts yield as much in October as during all last year, and this relieves the showing so far as the grand total is concerned. November receipts are likely to reveal whither we are going, and we hope to tell a more favorable story one month hence.

THE FINANCIAL STATEMENT FOR OCTOBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1910	$15,646.16	$4,652.21	$968.31	$3,260.83	$2,000.00	$2,642.03	$29,169.54
1911	12,573.71	4,294.60	620.11	1,826.04	10,000.00	2,525.75	31,840.21
Gain					$8,000.00		$2,670.67
Loss	$3,072.45	$357.61	$348.20	$1,434.79		$116.28	

FOR TWO MONTHS TO OCTOBER 31

1910	$27,390.15	$9,327.31	$1,541.07	$95,020.53	$2,000.00	$4,165.03	$139,444.09
1911	21,127.72	7,292.04	1,021.07	79,654.97	10,000.00	4,092.00	123,187.80
Gain					$8,000.00		$16,256.29
Loss	$6,262.43	$2,035.27	$520.00	$15,365.56		$73.03	

HOME AGAIN

Will our readers allow the Home Secretary a personal word by way of expressing his gratification at being once more in the harness? The office seems good after twelve months of wandering abroad. Every foot of the way was delightful and each one of the nine missions visited proved of absorbing interest; the journey was informing and inspiring beyond all expectations; but after all one loves best the place where his work lies, and man was not made for perpetual motion. The joy of return was immeasurably enhanced by the news of the great success of the financial year at home. To come back and find that a record year had closed, that gifts exceeded even those of the centennial year, that the million dollar mark had been passed, was almost too much to believe. Two things became evident. A vast amount of hard and effective work had been done in the home and district offices of the Board.

There had been something more than staying by the stuff—there had been productive work in many quarters and advance all along the line. Then the gain among the churches testifies to the good work done by the Apportionment Commission, the State and District Committees, the pastors and church organizations. Their labors have told in the more complete establishment of our denominational scheme of apportionment and the consequent larger response. The success of the plan now seems assured. On every side the partnership principle underlying apportionment is accepted, and it is the exception rather than the rule where a church prefers the old independent way. The change is of immense significance. It means that we now have the body of churches behind our missionary work instead of a small minority vainly attempting to carry the whole load.

A very impressive fact to the Home Secretary was the great outpouring of personal gifts in July and August. We thought we had reached flood tide the year before, but 1911 surpasses all. These individual donors who sent their checks and money orders and bills, often accompanied by cordial words, went far toward making up the lack of the churches which did not meet their apportionment. We are still about $100,000 below the amount allotted, but the July and August donations saved the Board from debt and gave a splendid demonstration of the loyalty of our friends.

We are always glad when individual donors desire to help out their churches in meeting the apportionment by personal gifts; but outside of such credits we receive many gifts from those who wish the money to be counted as "an extra" over and above their church allotment. We believe there always will be such persons and that a multitude of friends, while giving no less through the church treasury, will enjoy using "the direct route" to our treasury once in a while.

But what a noble partnership we are in—committeemen, pastors, individual donors, Board officers, and missionaries! These twelve months in Turkey, India, Ceylon, and Africa have made the missionary end of the enterprise very real and inspiring. Would that more contributors to the Board could enjoy the sight of the workers in the midst of their tasks! Would that all of us at home and abroad better realized the unseen presence of our Leader in the full experience of those words, "Our fellowship is with the Father and with his Son Jesus Christ."

THE BEST WAY TO GET THE MONEY

The Laymen's Movement is certainly on the right track in advocating a personal canvass of all church members and attendants. It stands to reason that a thoroughgoing canvass of the church after suitable preparation and advertisement from the pulpit will accomplish more than a mere pulpit appeal or letters sent out by a committee. All successful business today is conducted on the personal basis. Orders are obtained by men going after them. On a steamer going out to India recently sixteen men were found sent by American firms looking for business in the Orient. Moreover the canvass method is that followed in the early days of the Board. The pastor or deacon would place his name and amount at the top of a subscription paper and take it round the parish. This was considered one of the most important duties of the year. The Laymen's Movement has decided to make the Every-Member Canvass their leading activity this year, and they are planning for a series of institutes, mainly in connection with the Men and Religion Movement, at which pastors and church committees are trained for the work. As advocated by them the canvass may cover both home and foreign missions, and also the financing of the local parish. We attended the first institute, held in Boston in October, and wish to commend the movement to every church in the land. We cannot think

of a church which would not be gainer by an annual canvass conducted as these experienced laymen suggest. Brother minister, if your local finances drag heavily and your benevolent budget seems impossible, go to one of these institutes, and the way out will appear. You will find the life of the church as a whole quickened and your financial troubles vanishing into thin air through the Every-Member Canvass. This seems like promising a good deal; but just try it in the whole-hearted, businesslike way these men describe. There is excellent literature on the subject to be obtained by writing to The Laymen's Missionary Movement, No. 1 Madison Square, New York.

THE KICKERS — A STUDY IN HUMAN NATURE

We venture to say that the Home Department of the Board touches human nature in about as pleasant a way as any calling that can be named. Some one has remarked, "The minister sees the best side of life, the lawyer the worst side of life, and the physician the real side of life." The side of life we see is that of the minister whose parish is the world of elect souls, who stand the highest test of Christian intelligence and loyalty. We try to remind ourselves from time to time of the privilege and advantage of this fact. If we attempted to quote in these pages all the fine things which come to us by letter and word of mouth, the *Herald* would contain nothing else. The great and glorious truth is that the old Board never possessed so many strong friends as now.

But lest we be exalted overmuch, the Lord has given us a thorn in the flesh in the persons of a small but persistent minority of unbelievers. A general appeal, such as was sent out last summer, always uncovers this minority, and their letters furnish not a little food for thought. We read these communications with great care, in the desire to satisfy any reasonable criticism and to learn all we can as to the types of human nature with which we have to deal. We give below some sample quotations from the brethren who object to our appeals: —

"I suppose you would be in despair if the Board was less than several hundred dollars in debt, and that your best drawing card is the statement that starvation stares your missionaries in the face unless the money comes rolling in like a flood."

"I spend my money for my fellow-creatures as I choose. Any more communications will be considered a bore."

"I do not expect to give any more money to the American Board so long as it continues to keep on the field such men as Mr. —— and Mr. —— and others who might be mentioned."

"It is my purpose to make no contribution in the future to any missionary board which sends out workers who dishonor God's Word in their teaching."

"Until women are represented on your Board my wife and I shall make no contributions."

"Until Christianity becomes as honest as the rules of ordinary business, I beg to be excused."

"The American Board evidently plans for a deficit."

"I haven't any prayers to spare, and don't know that the dollar will get out of New York."

"Not while discord remains in the church. I am like General Grant when he said, 'Let us have peace!'"

"I have no interest in your present financial difficulties."

"My views have changed. My sympathies are not in harmony with much of the teaching and methods of the Congregational Church."

"I believe that charity begins at home." (Seven or eight statements to this effect.)

"Not interested in foreign missions." (Fully a dozen of these.)

"Any society which sanctions in the manner that yours did a gift from such a source as J. D. R. deserves to face a deficit."

"I greatly regret the Board's treatment of Mr. J. D. R., a Christian gen-

tleman, eminent in the business realm, honorable."

"Too many poor white people in this country."

"We have the heathen at our door." (We have lost count of the number of persons who would remind us of this fact.)

"Gents: Save your postage. My condition is worse than yours."

Well, there's one consolation — with so many tastes and opinions among our constituency, the officers of the Board are not likely to go to sleep.

WAKING UP BOSTON

Boston was considerably waked up by the missionary exposition of last spring, and what is now being done is by way of maintaining that interest and directing it into practical channels. For this purpose the Continuation Committee of the World in Boston and the Laymen's Missionary Movement joined forces in an institute lasting a week. The first days were spent on training classes for mission study, the last two days being devoted mainly to the setting up of an Every-Member Canvass campaign. At the two suppers which were held experts in church finance, like J. Campbell White and Mr. Stackhouse, gave practical talks on the canvass idea — its value and method — and created much enthusiasm among all who were privileged to hear them. Already the Baptists and Methodists are organized for the canvassing of all their churches in the Boston district. Their method of training is to bring together the canvassers of four contiguous churches at a supper. The actual canvass will be carried on simultaneously during November.

Congregationalists were greatly helped by the setting forth of these businesslike methods. The matter is now being taken up by the Apportionment Plan officials, and speakers are being offered by Secretary Merrill for any church in this region whose members are desirous of knowing about the modern way of financing a church.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

December

Prayer for the whole world, into which we are bidden to go. For all missionary societies and all churches. For the thousand millions yet unevangelized. That God may thrust forth more laborers into his harvest and fill them with his Spirit.

The Calendar of Prayer for 1911 given in the *American Board Almanac*, of which we have made note in successive numbers of the *Herald*, closes with this issue. A somewhat different plan will be presented for next year. How many have observed this plan during the last twelve months no one on earth knows. Some have done so. Have you? But more definite mention of names is desired, and a prayer calendar designed to meet this wish is arranged for 1912.

Having remembered the different missions in the several months, united prayer should now arise for all missionary societies and churches. To human appearance prayer was never more needed for specific fields than at present. Turkey, just entering as was hoped upon calm seas, with liberty and peace established, is rudely plunged into a threatening war, the end of which no one can tell and which creates forebodings for our missionary work. China is in the midst of a convulsion as sudden as it is ominous. Mexico has overthrown one régime, and a new nation has just been born. Other nations are astir as never before. In the midst of all these changes abroad let us pray for our own churches at home and their missionary organizations. And we may well pray for the nations which are in inextricable difficulties. In these days no nation can live for itself alone. These lands, near us or across the seas, need the gospel which our country can give them, and it is as much for our own sake as for theirs that we need to ask for the grace of God in such measure that we shall give the world what we have.

FOREIGN DEPARTMENT

BY-PRODUCTS OF MISSIONARY WORK

Changed Attitude of the East to Christianity

By Secretary JAMES L. BARTON

EXCEPTION has been taken to the general title of these articles upon the ground that much that has been here called "by-products" is not secondary in importance as missionary agencies. It should be borne in mind that in the first article of the series it was stated that by "by-products" we do not mean an inferior product, but simply that which was not contemplated when missionary work was first undertaken. We recognize today that some of the most far-reaching and fundamental results of modern missions were not in the minds of the missionaries or the officers of mission boards a century ago. These are called "by-products" because they are not the product originally sought.

Another of the great results of missions not entering into the plans of those who were instrumental in inaugurating the modern missionary movement, certainly not in the measure in which they now appear, is the complete change in the way in which leaders in the non-Christian world look upon Christianity and its promoters. Apparently it was expected that the East would be continuously and universally hostile to the approach of Christianity. There were no precedents or reasons for thinking otherwise. There was no disappointment in the opposition with which missionaries were confronted when they first entered upon their work; it was anticipated, and the character and vigor of it met every expectation.

Robert Morrison in China was so hampered by restrictions and open persecution that he was compelled to withdraw to Portuguese territory at Macao in order to continue at all. Chinese were forbidden under penalty of the severest punishment to teach him the Chinese language or to render any assistance. China closed her doors against all Christian teachers, and intended so to bar them that an entrance could not be forced. The attitude of her officials was that of open and uncompromising hostility.

For three missionary generations China as a great nation maintained a stolid opposition to Christian teaching and to the institutions that the missionaries introduced, culminating in the Boxer uprising of 1900, which was aimed, not at missionaries and Christianity alone, but at everybody and everything foreign.

The missionaries who attempted to enter India at about that same time met with the same spirit. The East India Company, governing the parts of India that were then approached, would have none of them. During the first generation of missionary occupancy a petition, signed by several hundred leading Mohammedan, Parsi, and Hindu citizens of Bombay, was presented to the governor, urging him to expel at once all Christian missionaries as disturbers of the peace and as calculated to make trouble by their presence and teaching. The Brahmans as a class maintained their attitude of hostility, which at times broke out into fierce opposition to the foreigners and persecution of Indians who became identified with the new religion.

Among Moslems as well as Greeks and Armenians in Turkey the attitude towards missionaries and their teachings was one of open conflict. The nominal Christians declared that the missionaries had come to disintegrate and destroy their nation, while the Mohammedans saw in their work only that which would weaken the national power of Islam, if not lead to its complete overthrow. The school, the printing press, the hospital, the church, all were looked upon as enemies of the then existing order, which in the minds of all classes was to be maintained at all hazards.

In Japan open defiance to Christianity continued down to within forty years. In my office in Boston there hangs a board upon which is painted in Japanese characters a notice that all Japanese are forbidden, at the peril of their lives, to look with favor upon Christianity or to countenance it in any form; this board and thousands of its kind were posted at the crossroads in that country up to within forty years. Japan as a nation stood in fear of the encroachment of that religion, and fought against it by restrictive laws and regulations.

In Spain even to within thirty years missionaries were subjected to much open persecution and personal indignities. The right to meet for worship in any way not under the direction of or sanctioned by the State Church was regarded as a perilous precedent. Spaniards were intimidated, boycotts were practiced, assemblies were stoned, and almost every measure, short of actual murder and expulsion, was used to stop the spread of Protestant ideas. Practically the same experiences followed the attempt to enter Mexico, except that here one missionary was put to death and missionaries even withdrew for a time to permit the storm of opposition to pass.

The story of the entrance of Christianity into Africa is too well known to call for repetition here. The many martyrdoms that cast their grim shadow over the history of the approach of missionaries to different parts of that dark continent tell their own tale of hatred and hostility surpassed by that of no other country.

Missionaries at the beginning of the century of modern missions entered almost every field against barred doors, guarded by prejudice, hatred, and determined opposition. They were not surprised at their reception or daunted by it. They were there as the ambassadors of Jesus Christ to seek and to save the lost. To this work they gave themselves with abandon, paying little heed to the leaders of the persecuting forces. To them their commission was plain and their duty clear.

Largely within the last ten years we have been witnessing among Eastern governments, official classes, and recognized native leaders changes in their attitude towards Christianity that constitute almost a revolution. The atmosphere of their religious thinking seems to have undergone a change that has reversed the old order of things, giving to Christ and his gospel a place in their estimation that fifty years ago would not have been deemed possible.

No longer is Christianity in China the religion of the "foreign devils." The attitude of the official and educated classes toward the religion of the leading nations of the West is on the whole friendly and becoming more and more so. Since 1900 thousands of proud mandarins have given thought to the fundamental claims of the gospel of Christ. The highest officials are ready to send, and are sending, each year at the expense of the government from fifty to one hundred of her choicest young men for education in Christian America, that they may be better equipped for the widest service to China. Chinese Christians are not barred from public office, and China's attitude towards Christianity is no longer that of suspicion and hostility.

No one can predict with certainty just what the attitude of the new order will be after the present revolution has passed; but of one thing we may rest assured — it will be even more liberal

in this respect than anything we have heretofore seen in that great empire.

One needs but to study the recent literature of India, and especially the periodicals, to learn of the sweeping changes that are taking place among the Hindus in their attitude towards Jesus Christ and his teachings. He is almost universally praised by all classes in that country, and multitudes of Hindus declare that the religion of Christ is to be the religion of all India. The governments of India and Ceylon are wholly friendly to the missionaries, for the support of whose work large subsidies are given annually.

In Turkey all classes, including many of the highest officials of the leading races, are outspoken in their appreciation of what missionaries have accomplished for the people of that country. The counsel of the missionaries is sought by Moslem officials, their aid in many directions is solicited, missionary institutions are widely patronized. The warmest friends and most liberal supporters of Protestant institutions are found among the Armenians and the Greeks. Mission Christian schools have come to be recognized as belonging to New Turkey and as constituting a large part of the reform movement.

In Catholic countries, like Spain and Mexico, the whole atmosphere in which the missionary lives and works has undergone a sweeping change. A great political party in Spain stands for precisely those principles of liberty of conscience and freedom to worship God according to its dictates for which Protestant missionaries and Spaniards were severely persecuted a generation ago, and Mexico has at its head a president who is not regarded as a Roman Catholic, but who represents Protestantism.

The changes in Japan are not less fundamental and sweeping. No longer is the profession of Christianity a crime, but the Japanese are beginning to think in terms of Christianity. Christians edit the leading journals, while parliament shapes the laws of the empire to harmonize with the laws of Christ. A Japanese, himself not a member of the church or even a professing Christian, declared in an article in the September number of the *Century Magazine* that he believed that not less than 5,000,000 Japanese today accept Jesus as Master and are trying to serve him to the best of their ability.

In a word, the former hostile attitude of the non-Christian world towards Jesus Christ and his gospel has met with an overwhelming change. The Christian teacher is welcomed, the Christian gospel in many of its essential features meets with intellectual assent, Christian institutions are regarded as among the most beneficent institutions of the land, and the missionaries are recognized as the best friends and most helpful promoters of good order and the coveted new civilization. There is a new day in the East.

FIELD NOTES

Introducing a New Industry
(Marathi Field)

With the aid of the girls in the Alice House Orphanage, Mrs. Henry Fairbank at Ahmednagar has undertaken a new form of silkworm culture, using instead of the worms that feed on the mulberry tree those that feed on the castor plant. In this case the silk is not reeled off like that of the mulberry silkworm, but seems more like cotton lint when a mass of it is ready to spin; the cloth made from it is said to be very strong. Mr. Fairbank points out that one great advantage of this kind of silk is that the butterfly comes from the cocoon before the silk is to be used, thus obviating the necessity of killing the worm—a serious offense to the orthodox Hindu, who considers the great sin of the world to be the taking of life in any form. It is expected that the Hin-

OUTSIDE THE CITY

Booths constructed as a refuge from the plague

dus will be more ready to buy the silk for this reason as well as for the fact that it is so durable. At the time of reporting, the second batch of these silkworms, 10,000 in number, were passing into the cocoon stage. This industry is calculated to provide work for many hands: for the boys, in raising the leaves; for the girls, in caring for the worms and in spinning the silk; finally, at the industrial school the silk will be woven into cloth.

Anxious Times at Ahmednagar

(Marathi Field)

September is the month of best rains in the Marathi country; this year there was hardly a shower. The rainy season crops were badly damaged, while those sown to mature in February were in great danger. Rev. Henry Fairbank reports food prices as soaring, and a growing dread of famine times like those of 1900.

In August plague broke out in the city of Ahmednagar. The missionaries arranged at once for protecting their people. In three or four days about 1,200 Christians with some Hindus were inoculated. Among them up to the date of report in October there had not been a single case of plague, though people had died in the houses next to them. The industrial schools instead of making tables and chairs went into the wholesale destruction of rats.

It is a hard disease to handle, people are so unwilling to use the proper precautions; women especially refuse to be inoculated. The people fly from the terror; sometimes to the fields, which helps, but often to other villages, where they spread the disease. To avoid being turned out of their homes or being taken to the segregation camps they lie to the limit. The mortality has not been as great as in other epidemics, and it is hoped that the scourge will pass sooner than aforetime. Some schools other than the mission schools were closed; wherever there were a large number of non-Christian pupils the school has had to be closed for lack of scholars. It is encouraging to find that a large number of educated people of the town have come to receive the preventive treatment.

Applied Buddhism

(North China Field)

Mr. Ellis, of Lintsingchow, at the river side of that city recently noticed the body of a man floating down stream. With help he succeeded in catching the body, only to discover that the man was still alive. He proved to be a well-to-do shopman who had sacrificed his business, his family, and himself to the study of the Buddhist doctrine of immortality. Starting out to reach Nirvana, he had fallen into the river, whereupon, with clenched hands and limbs, he committed himself to the water. He seemed entirely unconcerned whether he was rescued or not, being fixed in the one desire to become immortal. His family, however, appreciated his rescue, and afterward sent expressions of gratitude with the report that he was well again.

Caught in a Typhoon

(*Japan Field*)

Mr. Olds was scarcely back at Miyazaki after his furlough before he was plunged into an exciting adventure. Called to conduct a funeral service some fifteen miles from the city, he was hindered on the trip by a violent rain, which flooded roads and made bridges impassable. Awaiting his coming, the funeral was delayed until evening, when amid a terrific downpour and pitchy darkness the drenched company succeeded at last in reaching the cemetery and in effecting the burial. By this time it was evident that they were caught in the first stages of a typhoon. With difficulty way was made back to the hotel, against which all night long the storm beat with fury.

The homeward journey next day was in some respects more difficult, though skies had cleared. Everywhere roads were flooded, houses and trees upturned, while the poor people, their homes gone, their rice fields destroyed, were spreading out to dry what was left of their house furnishings. Later it appeared that in other parts of the country the destruction was even greater. As reported, 4,500 houses were completely destroyed and a score or more of people killed. At once steps were taken under Mr. Olds's lead to provide some relief for the sufferers, and the Christian community had a chance to demonstrate the practical helpfulness of Christian people. The churches of the province were united for definite relief work.

Scattering the Word

(*Japan Field*)

The power of the printed word for spreading the gospel on the mission field has been often remarked; it can hardly be overemphasized. Mr. Stanford, of Kobe, in reviewing the work of the last year at that station, calls attention to *Kyokko* or *Morning Light*, a four-page monthly published in Japanese and now in its sixteenth volume. Its regular edition is only 3,000 copies, yet it has a wide circulation, traveling even beyond the bounds of the mission, to Japanese in Hawaii and Southern California. One government school-teacher in Japan subscribes for 250 copies, distributing them among his students in two or more large schools in two different cities. Missionaries of other boards use a few copies. A Japanese layman in Tokyo last year subscribed for twenty copies as a means of doing some personal Christian work. Occasional reports concerning the influence of this paper upon the individuals whom it touches, as, for example, in the case of a student spending his vacation in a remote village, show how far beyond record or even calculation is the quiet influence of the printed page.

From Weaver's Pit to Professor's Chair

(*Eastern Turkey Field*)

The choice of a second native professor for the theological seminary at Marash brings to notice a typical product of evangelical missionary effort. Garabed Haroutunian was once an orphan boy of Zeitoon. His father, a muleteer (*katerji*), poorest of the poor, and ignorant, though honest and industrious, died when his son was but seven years of age; the mother had died four years before. Garabed worked as a weaver's apprentice until he was fourteen, studying a little at night and getting some help from the village

THE MULETEER IN TURKEY

preacher. Rev. Henry Marden, then the touring missionary of the Marash station, always watching for boys who might become good native preachers or teachers, was attracted to Garabed because of his industry, honesty, and cheerfulness, and invited him to come to Marash and enter the academy.

For thirteen years he studied in the academy, college, and theological seminary, "making good" at each stage and delighting his teachers. By his industry he managed to meet more than half the expense of his education, an unusual achievement for an orphan boy. Since 1896 he has been continuously pastor of the first church in Marash, save for two years when he was loaned to Hadjin and for the two years following (1907-09), which he was able to spend in graduate study at Mansfield College, Oxford. There he specialized in church history, and it is to this department of instruction he is now called.

In addition to his work as pastor, so fruitful that the church will hardly consent to his leaving them, Mr. Haroutunian has been a leader in educational work in the city. He is now the responsible head of the Union High School (Gregorian and Protestant) in Marash, an experiment in education which because of its possibilities is being closely watched throughout Turkey. Mr. Goodsell, who sends this report, remarks that the securing of this new professor is made possible by the special grant from the Board's Higher Education Endowment Fund, and adds, "This grant can cause you in the office no such joy as it does us."

LETTERS FROM THE MISSIONS

MADURA MISSION

THE ONE THING GUDALUR MUST HAVE

Rev. Burleigh V. Mathews, of Madura, writing of his first tour of length into the outlying field, remarks a striking example of Christian enthusiasm at Gudalur, one of the villages visited: —

"It is a remote village, sixty-five miles from the railroad, and its congregation is composed almost entirely of coolies, whose wages at the ordinary rates would amount to about $2.50 a month. They have no salaried man as a catechist, but a Christian who was educated in our schools some years ago supplies the need voluntarily, with obvious good results. We were met outside the village by a band and a hundred or more of the Christians, men, women, and children of all ages, and were escorted through the village to the schoolhouse. This building is of the conventional style, but not of the conventional size, because it could hardly accommodate comfortably a company of thirty people; yet it is the only house of worship for a church of 181 souls.

"The volunteer catechist, the master of ceremonies, was planning to hold a meeting in this little house, but we saw that not a tenth of the people who had gathered could be accommodated. We were accordingly compelled to hold the meeting out of doors in front of the schoolhouse. In the front rows were the Christians' children; behind them the grown people, and around the outskirts of the crowd were Hindus of high and low degree, and Mohammedans in good numbers. It was an interesting body of listeners, and one intent on seeing and hearing all that a visitor had to offer. In a place like this a white man and *a fortiori*, a white woman, is as great a curiosity as a genuine savage in his war paint would be in a city at home. There is no trouble in drawing a crowd for a street meeting in a country village in that part of our territory, as we demonstrated regularly on this trip.

An Example of Self-Help

"The best thing about this Gudalur congregation, however, is their readi-

A FOOCHOW STREET COBBLER

ness to help themselves. I looked in vain for some one to ask for a gratuity. Not an anna was asked by any one for his own use. The only request was that the mission might help them to erect a church building, and on this score, too, they were ready to meet us halfway. Their proposition was to raise 100 rupees themselves, and each man of the church should contribute in addition three days' work on the building. This would make a total of 400 days' work and 100 rupees ($33), which I consider a substantial proposition, coming as it does from a people who are at the foot of the ladder socially and are earning a livelihood by coolie labor. It was most gratifying to see such a spirit in them and to feel that they were willing to give something for the sake of insuring to themselves a permanent house of worship. The catechist said: 'This building is so small that only the males can attend services on Sunday; the females and children have to stay away from church.' His statement of the case was certainly well confirmed by the appearance of the little structure. We have not taken any steps thus far to help them in putting up a new church, because there are so many other places in our circle where buildings are in urgent need of repair. But as soon as possible we shall contribute something to them, and I trust that before many months they will have their work well under way toward the completion of the church."

FOOCHOW MISSION

THEY HAVE CHRISTMAS CONCERTS TOO

A letter from Rev. Fred P. Beach, of Foochow, relating some of his first experiences in China, whither he went a year ago, has a touch of Christmas in it that will be particularly enjoyed this month: —

"I was taken in hand and trotted every day for ten or a dozen days to Christmas exercise after exercise, for I arrived at that time. I was filled with joy to see little church after little church where the Chinese people were watching their children in the exercises with the same fond pride as our own at home. It filled my heart with joy, and perhaps my eyes with tears, to

look down from the college platform on a really impressive array of boys' faces. Young, lineless, and eager, what is to be their influence on the life of the province? What stamp can we put on them? But how magnificent that they should be there! Again I went to Ponasang and sat in the church and saw troop after troop of boys and girls from the three mission schools file in and fill that large church. What a congregation! More than a thousand of them — clean, well-dressed, eager!

"Again, to sit in the college chapel on commencement day and hear the viceroy of the province say that he thanked these foreigners for coming to his country and so generously helping his people in their struggle for education! When I stop and think that the government schools here with their American teachers have no better men than ours to teach them, and that they can hardly find the money to pay their salaries, then it strikes me forcibly how much we are really able to give them.

A Welcome minus Firecrackers

"I missed my firecrackers when I arrived, for, having neglected to telegraph from Shanghai, no one knew of my arrival, and I had quite a hunt around the city before my coolies got me to the right place. The Standard Oil manager started me right, but the coolies forgot, or wanted to forget. Finally I found a student in one of the colleges we stopped at who could talk English, and soon we were knocking on every gate we could find in the American Board compound wall. Then we entered a gate and found a little black-eyed boy hanging on to a coolie, and I asked him what his name was. 'Why, I'm Jerome,' he said. Not wishing to suggest that I didn't know who Jerome was, I asked if Mr. Peet lived near. 'Right up there,' he said, and then I walked into the midweek prayer meeting. Then it was a repetition of the cordial time I had had in the First Congregational church, Los Angeles, a month before as they wished me Godspeed. I was welcomed royally to my new home; Mrs. Hodous said I was to come home with them, whereupon I found Jerome belonged there. Afterwards when I read in the *Missionary Herald* that Mr. Christian had firecrackers from the South Gate to the college I felt lonesome; but I had established a reputation for independence."

SOUTH AFRICA MISSION

ZULU BRANCH

A FORWARD STEP IN SOUTH AFRICA

Twenty missionaries, representing fourteen of the leading missionary agencies at work south of the Zambesi, met at King William's Town, Cape Colony, the last week in September, on an errand of large importance. They were a committee to plan for the coming triennial meeting of the General South African Missionary Conference, so as to promote the ideals of the Edinburgh Conference in the way of better comity, co-operation, and a more aggressive evangelization throughout South Africa. Rev. C. H. Maxwell, of Esidumbini, writes enthusiastically of the preparatory work of this committee: —

"The scope of the topics considered and the work done in the committee may be most briefly indicated by an enumeration of the subjects set for investigation and report by six commissions, carefully chosen, and composed each of about twelve representative men.

The Six Commissions

"Commission I is on 'Survey and Occupation,' with the task of so mapping entire South Africa as to show where, in our uneven distribution of forces, native tribes or sections thereof have been neglected. The commission after due study shall ask that society by which, in their judgment, the given field should be worked, to occupy it; and in failure of satisfaction shall eventually assign the work to some other society.

"Commission II, on 'Church Discipline,' is given a large range of work growing out of an alleged lack of uniform regard on the part of some mis-

sionaries for the territorial spheres of neighboring societies, and out of the necessity for a mutual understanding and for letters of character and dismission in all cases of receiving members of neighboring churches. This investigation aims at unity and co-operation as well as readjustment in cases of serious or unnecessary overlapping.

"Commission III was appointed to inquire into the reasons for the existence of so large a number of heathen on farms in European areas and in other long since evangelized districts, but especially to study in several phases the work and influence of mission schools as a spiritual force in relation to said districts.

"Commission IV is to study and report on the problem of 'The Effect of City Life on the Native Young Man,' and Commission V on 'The Effect of the City on Native Young Women and Native Home Life.' These are very real problems in the present stage of developing African races. Commission VI, on which are named several scientific experts, will be asked to study and report on the so-called 'Black Peril,' over which there is now great popular excitement in South Africa.

The Cape Town Conference

"The first three commissions are to pursue their investigations indefinitely, but to present first printed reports and recommendations at Cape Town. The last three commissions are working ostensibly to obtain data for papers on the Cape Town program.

"The Executive Committee hope to secure an efficient secretary with full time and salary to assume management of preparatory details for some months preceding the conference. Among other proposals agreed upon were a prayer circle for South Africa, with introduction written by Dr. Andrew Murray, a trained native chorus of from 300 to 500 voices for the Cape Town meeting, and in connection with the same convention an exhibit of native industries and handicraft designed to represent all the United Colonies and Rhodesia. Coming when Parliament is scheduled to be in session in Cape Town, this exhibition, if diligently worked, should do great good in molding public sentiment. The influence of the Durban exhibit and allied meetings is still apparent in colonial comment and in favorable criticism of missionary work."

CAPE TOWN AND TABLE MOUNTAIN

EASTERN TURKEY MISSION

VACATION PEN PICTURES

Miss Mary L. Daniels, of Harpoot, principal of the female department of Euphrates College, sends the following sketches of vacation days as spent at "The Garden," the missionaries' retreat about a mile from Harpoot, or in the city itself, on the occasion of numerous trips back to the college: —

Picture 1

"A beautiful day in June. Early in the morning friends begin to gather in the city, as it is the great day of the year for the college. The alumnæ meet in their room in the Girls' College. Girls in white dresses rush here and there. The seniors meet for the last time in their teacher's room. There is a long procession of alumnæ and seniors to Wheeler Hall; a lively march as the girls enter the hall; clapping of hands and great joy. Four girls have the honor of reading essays in English, Turkish, or Armenian. Twenty-two girls receive diplomas.

Picture 2

"A large number of graduates in the room of the alumnæ. The room is filled with tables, at which the daughters of the college are seated. At the head of the room is the 'mother,' surrounded by her girls. How the tongues fly as this one or that one tells some story of school life! One mother rejoices for the large number of children that the Lord has given her; another for the success of her husband. Suddenly a teacher calls for quiet, and a diamond pin is given the 'mother' who has devoted twenty-five years of her life to the girls and women of Turkey. The loving words and glances have more value than the present. A silver napkin ring, knife, and spoon are presented to one of the graduates who received her diploma twenty-five years ago, and who has taught ever since. It is a happy day.

Picture 3

"A beautiful summer day at our garden home. A party of friends is seated on the broad balcony. One of the number is a young Armenian, who nineteen years ago left his home and friends for America. Now he has brought his Swiss wife to visit his aged mother. The Lord has prospered him greatly. He says that he owes all that he is to the missionaries. He gives quite a sum of money to the college.

Picture 4

"A day in the city. A group of girls is cleaning wheat. Another group is preparing egg-plants to dry. A few girls are mending the books of the loaning library. Some girls are making

A VILLAGE STREET IN TURKEY

new curtains. The carpenters are finishing a new dormitory, made from a storeroom. The whitewashers are busy in one of the rooms. The steward is buying wood in the market. The matron is anxious about butter, as the price is so high that it has not been purchased. The American teacher is busy with callers; one to ask about a village school; another to say 'good-by' before starting off for her year's work; another to consult about a tract that is being printed; another to ask if she may study during the summer.

Picture 5

"Two American teachers are consulting about a room for the classes in domestic science. Dishes have been ordered from America. Friends have sent a dozen new books for the use of the classes. The teachers plan for closets, tables, and the place for the stove. Mrs. Riggs has consented to have the charge of the cooking lessons, arranging for the course and the teachers. Different ladies are to give talks and lectures. The enlargement of this branch of the work is one result of the gift from the Higher Education Fund.

Picture 6

"A professor, a pastor, a missionary, and a missionary teacher are consulting about the girl teachers for the village schools. There is a list of the places that are asking for teachers; there is a list of the girls who are ready to teach this year. Which girl shall be sent to which place? 'This girl will do fine pioneer work.' 'This girl cannot be sent where there is no pastor.' 'This girl is fitted for work in a city.' 'This girl will work finely among women in a village.' 'This girl has an earnest Christian spirit.' 'This girl has but little experience.' So we try to make the girls fit the places; sometimes a round peg is put in a square hole. Most of the girls do very good work. There is a greater call for kindergarten teachers than we can supply.

Picture 7

"Much talk about cholera. Slowly it creeps into the interior from Samsun. It reaches Malatia. Here in Harpoot the Turks say that as long as a certain Turk lives there will be no cholera, as he is a pious man, praying in all parts of the city. Now he has died, and they say that cholera will come. One day there is a report that there is cholera in Mezereh, three hours from Harpoot. Quarantine is declared. Communication is cut off between the two cities. There is great fear. There are all kinds of rumors. People flee to the gardens. Others try to escape quarantine, and boast that they have done so. A delegation waits on the Vali. The men tell him that it is bad for the land to allow all business to be at a standstill. He allows officials to go to Mezereh and to return to Harpoot at night. The merchants declare that if the officials can go, they will go. They do so; then the common people say that if the officials and merchants can go back and forth, they will do the same. Quarantine is removed. Letters are received from Sivas telling the people not to take the medicine, as the doctors are trying to kill them. Medicine is refused. So far there have been twenty-eight cases and twenty-one deaths. Now it is reported that it is not cholera. The doctors say that it is cholera.

Picture 8

"It is the close of a Sabbath Day. As the sun is sinking in the west we assemble for our evening meeting. There are a few hymns. The leader thinks and speaks about our spiritual preparation for the coming year, how we can be greater blessing to the people, how we can grow more like the blessed Master. The talk is followed by a circle of prayer. We go to our rooms, longing to do more for him."

THE WIDE FIELD

JAPAN

THE CHALLENGE TO CO-OPERATION

The Edinburgh Conference is having an epochal effect in mission lands. Mr. Maxwell's letter from South Africa, published in another department of this number, describes one line of its practical influence in that field. The last issue of that important annual, *The Christian Movement in Japan*, shows how it is influencing missionary thought

in the Sunrise Kingdom. One chapter is mostly given over to a reproduction of the address by President Schneder at the Conference of Federated Missions, last January, on the ground that this address states admirably the situation and outlook of missionary work in Japan. And the burden of this message was: How can we discharge the duty put upon us to carry into action the will of the Edinburgh Conference as brought out in its deliberations? Dr. Schneder declared that two fundamental facts confronting foreign missionary work in Japan were to be recognized: first, that the leadership in Japan's Christianization has passed into native hands, and second, that in the strict sense education in Japan needs no more assistance from the missionary enterprise. Yet while less than two-fifths of one per cent of the Japanese are even nominally Christian, and the Christian church in Japan is still small and weak, it will not do for the missionaries in Japan to say that their work is done or to relinquish their most earnest endeavor.

Accepting the ideal of the Edinburgh Conference, namely, the desire for unity and co-operation, as a challenge to these federated missions, the speaker urged first of all, as bringing such unity to pass, wholesale co-operation with the Japanese church. Of all the "divisions of Christendom" which can exist, the most baleful is the division of the foreign and the native Christian church. Both forces must live together, consult together, work together, for the common good. Next to this effort is the one for better co-operation among the denominations and missions. Already sentiment largely favors it; it needs more than anything else men who will take time to work for it. Particularly in the field of co-operative evangelistic work is there opportunity and call for getting together. The whole empire of Japan should be studied as one field and mapped out with a masterly missionary policy.

Next to evangelism, Christian education commands missionary attention. The actual situation of Christian education in Japan is not discreditable. Kindergartens, a large number of girls' schools, and a dozen boys' schools of middle grade are fairly flourishing; good and great work for evangelism and the higher welfare of Japan is being done by the Christian schools. It is no reproach that Christianity is not meeting all the educational needs. It would be absurd to suppose that Christian missionary enterprise could have undertaken the whole or even the leading share in this work. But if Christianity in Japan is to hold its place and fulfill its mission, it cannot abandon the field of education or be content simply to maintain theological education. It cannot be stagnant while Buddhism is awakened to new educational zeal. Seven years ago there were five Buddhist educational institutions above the middle school grade; two years ago there were fifteen such schools and over one thousand students instead of 367. Christian education in Japan has the task of raising up the highest type of manhood for the nation. It is all-important that the schools now existing should be amply maintained; that the twelve schools for young men be strengthened and pushed, and perhaps two or three other new schools should be added; and that buildings, equipment, staff, and method be brought to the highest standard. This system should have the capstone of a Christian university; this last is the great need of the hour in Christian education in Japan. It is important that all this undertaking should be in sympathetic co-operation with the Japanese government and in conformity to the Japanese system of education, which, if it differs in some respects from the American and English systems, conforms in many ways to German ideals, and produces results that are not to be despised.

In both these lines of missionary endeavor, in systematic, comprehensive evangelism and education, there is call for a new spirit of hopefulness. The obstacles are many and great; aggressive nationalism, a revival of Confucian-

ism, renewed activity of Buddhism, agnostic literature, and deadening materialism are gaining in strength. Moreover, the missionary today is obliged to play second fiddle, and the interest and encouragement of the homeland are not so great as formerly. Political disturbances, especially the diabolical war talk, interfere ever and again. The impressions of Christianity which the Japanese have gained from their more intimate knowledge of the conditions in the West are not conducive to the swift conquest of the empire. The situation today tests missionaries and Christianity as in no other missionary field in the world. Wherefore there is need before all of a great, God-given optimism and courage that will not fail. "We need to have our loins girded and our feet shod . . . and let us present a united front in the presence of this advancing, discriminating, seeking nation, to whom we represent the coming of Christ."

INDIA

A LAYMAN'S VIEW OF MISSIONS

According to the *Indian Witness* the feature of the September session of the Calcutta Mission Conference was an address upon the subject named above. The layman, Mr. Jones, "spoke out in meeting" with a directness, candor, and brilliancy that commanded attention. While evidently in sympathy with the aim of Christian missions in India, he confessed himself opposed to some of the methods employed: the home churches should be told more clearly the difficulties in the situation till they realize the prodigious struggle in which Christianity is involved; there should be more concentration on a few centers and less effort to hold scattered outposts (here the argument seemed to overlook the parable of the leaven, or the practice of Paul, and the outreaching church from Paul's day); the speaker apparently deprecated also the tendency to put more of self-government on the Indian church, urging that if there is not fitness for such responsibility, political models should not be followed. As to the field of Christian education, Mr. Jones charged that it was too little Christian, that is, openly and primarily so; there should be less stress on examinations and more on personal religious influence; it is not well that Bengali youth should come to learn English and science only at the expense of Christian contributors.

That the address aroused a storm of discussion and some vigorous protest is not surprising; its challenge of present-day tendencies is further evidenced by the following extract: —

"Another danger that arises from this policy of scattering outposts is the tendency to compromise with the enemy. The early missionaries were perhaps too intolerant. They regarded Hinduism as essentially pagan, and denounced it as such. They were violent perhaps in some of their methods, but they were successful. We live in an age more polite and mealy-mouthed. The sound of controversy has died away. I greatly doubt whether a campaign with confetti and flowers will be effective.

"Hinduism must be judged by its fruits. As I look about me, I see a people infested with corruption from top to bottom. There must be in every department of business a system of checks to prevent dishonesty and fraud. Blackmail is levied by every one, from the highest to the lowest; of public spirit there is scarcely a trace. The local bodies are filled with men who have paid for the votes that brought them there, and who expect a fair return on the investment. The physical energy of its people is sapped by precocious marriages and public prostitution. One has only to scan the advertising pages of the ordinary Bengali newspaper to see the state of common morality. As a Christian layman, I feel the church should say something as to the fruits of Hinduism. Wrong conduct should not be tolerated. A religion that glorifies inaction, that does not promote the progress of its adherents, is not the object for missionary eulogy.

"The church must make a stronger stand against the evils inherent in Hinduism. When the Gaekwar of Baroda proposes to give his daughter in a bigamous marriage, no church utters a protest. Indian social reform must receive better and stronger help from Christianity. The church too should make up its mind about the higher Hinduism. The policy of showering compliments on a dreary philosophy fit only for Milton's limbo, certainly cannot be victorious. When they talk of Hindu philosophy, I see the quivering bodies of decapitated goats at Kalighat. Belial himself would be sickened at the representations of Kali that are everywhere exhibited before the people. I believe that European philosophy has nothing more to learn from Hindu philosophy than it has from Hindu astrology."

THE PORTFOLIO

The Fundamental Basis of Foreign Missions

I address myself especially to pastors, teachers, leaders of missionary organizations, all individuals who are engaged in the great work of religious and particularly of missionary education. It is my persuasion that it is only as the fundamental conceptions upon which the whole missionary device may be said to rest are truly preached, truly received, and truly believed, that the work of foreign missions will come to occupy the place which it ought to occupy in the thought and life of the Christian church.

For foreign missions are not yet in any real sense a matter of belief, interest, or even concern to the great majority of even avowedly Christian people of America, and if we say of America, still more can we say of the world; for America leads the world in the business of foreign missions. Yet how can we say that the great foreign missionary enterprise interests or concerns American Christians, when those who support it constitute the smallest fraction of its rightful constituency? And that even these for the most part but toss it, as it were, the crumbs of their substance after they themselves have fared sumptuously. Only one professing Christian in nine in America today has any interest in the whole heroic enterprise of carrying the gospel to all the world.

The question is, What is the remedy for such a scandalous condition of affairs? I hold that there is but one ultimate remedy. Nothing will suffice but the painstaking and patient education of all who name the name of Christ in the fundamental, intellectual, and spiritual propositions which underlie the whole conception of foreign missions.

The three great fundamental propositions upon which the whole device of missions may be said to rest are: first, the universal, unlimited, and illimitable nature of that love which constitutes the very essence of the Christian faith; second, that ultimate oneness, that identical need of all men everywhere who hunger for the same spiritual food; and third, the power of Christ and of Christ's love to supply the bread of life. To preach these truths, to teach them in season and out of season, to insist upon them with young and old alike, is to solve the only remaining problem of foreign missions; not the apathy of the East to receive, but the apathy of the West to give the gospel of Christ to all the world.

From address of Rev. Raymond Calkins, D.D., of Portland, Me., at the Milwaukee meeting.

The Man from Macedonia

Two men from Macedonia have made their mark on the world. One was Alexander, the man of blood and iron who led the hosts of the new world, the force of the Greek peoples, against the tottering monarchies of the East.

The other man from Macedonia is a man of dreams and visions. He bears no other name than this title with which he is recorded in history, "The Man of Macedonia." No eyes ever saw him in flesh and blood; his hand gripped no tool and laid hold of no weapon; but he remains a mighty figure, typical of the deeper desires and inmost needs of all the people of his land, of all the European peoples. This man from Macedonia was seen but once and by one only, yet for two thousand years the memory of that vision has inspired the loftiest endeavor, the holiest consecration of the Western world.

Wherein lay the challenge of this man from Macedonia? While Paul preached at Troas, discharging his duty as an evangelist, and in the towns of the coast of Asia Minor, he saw many men from Macedonia. When Paul studied them there was to the eyes of those who stood with him no sign of need on the faces of these well-dressed men. They bought and sold, they ate and drank, they laughed and sang as men perfectly satisfied with their lot. And yet when Paul was in his narrow chamber, waking throughout the night watches, meditating on what he had seen of the powerful men of the West, he heard the still, sad music of humanity; his eyes had a glimpse of this piteous figure, the man from Macedonia, and he felt in his soul the silent appeal, "come help."

All spiritual service to the world today will be in true proportion to the intensity of this vision. If you can see the man from Macedonia you can help; if you cannot see the man from Macedonia you cannot help; you must be helped and you must help yourself. For he is not a solitary figure, who is seen once and by one only. He is the man from everywhere. Can you see him — his brow creased with the anguish of a great desire, his eye eloquent with the language of a great petition? Your fitness for Christian service is at stake here. If the Orient is to your eyes satisfied and contented, if you see in its vast regions only the promise of great material wealth and of vast civilizations awakening to modern intelligence and mastery over nature, then the Orient has no challenge for you. You see only the surface, and its inner, hidden meaning is shut from your eyes. But if, having had Paul's experience of peace given to the soul within, of life quickened unto the God of the universe, the heart of the world, you look unto the Orient, then you will see there again after two thousand years the man from Macedonia.

From address of Rev. Rockwell H. Potter, D.D., of Hartford, Conn., at the Milwaukee meeting.

A Tokyo Estimate of Missionaries

Let me in this connection pay a humble tribute to that noble band of American missionaries and teachers who have consecrated their lives to the cause of moral and intellectual elevation of our people — that noble band headed by the late lamented Dr. Hepburn, who with the crown of over fourscore years and ten, but with a still brighter one of his immortal work left in the hearts of his pupils here, has recently gone to his well-earned rest. He has left behind him not a few pupils who have since risen to posts of great importance in the life of new Japan, among whom I may point with pride to my honored friend, the president of the Bank of Japan (Baron Takahashi), present tonight. But there are many Hepburns, Verbecks, Browns, and Williamses, the lasting influence of whose labors it is impossible to overestimate. And I am glad to say that this noble band is constantly recruited and is ever swelling, whose influence is deeply stamped upon the rising generation and will be felt indirectly through generations to come.

From an address by Baron Kanda, the head of the Higher Commercial School in Tokyo, at a reception and dinner given in honor of American guests.

The Need of a Larger Vision

While it is true, as has been said, that "it will take all the Church to win

all the world to God," it is equally true that the men who in the past have done the great things in leading the movement to win the world have not waited for the Church. From Augustine and Patrick and Columba and Aiden, down to Carey and Livingstone and James Chalmers, they have been the men who have gone forward, tarrying for none. They have grasped a great truth and seen a vision. They have not only accepted Jesus Christ for their own salvation, but they have believed in the promise of Christ for the salvation of the world.

A year ago I crossed the ocean with Sir William White, the expert employed by the British government in building the fast vessels of their navy. We were on the *Lusitania* and he told me the story of that steamship. He was called in as counselor by the builders. When the boat was built, it was figured out that she should make twenty-three or twenty-four knots an hour. As a matter of fact, they could not get her above twenty-two knots, no matter how hard they drove the engines or how much coal they burned. He instituted a series of experiments, and it finally occurred to him that it was useless to try to drive the engines harder. The propellers, driven beyond a certain speed, beat up the water so rapidly that the air united with the water, with the effect that the propellers found no corresponding resistance. The water was too light. It was as when a man pushes his feet against a pillow. It occurred to him to enlarge the blades of the propeller. When he added twenty-five per cent to the area of the blade, raising it from eighty to a hundred feet, at once the boat shot ahead up to the estimated speed.

That evening, walking again on the deck with him, I said: "Sir William, you have told me a parable. Your story of the engine has many applications in life. I have learned that you can drive men up to a certain point in their work. If you attempt to drive them faster, you may excite them, you create a certain amount of stir and fuss, but their work is less effective. What they need at that point is a greater sweep of the machine; that is, they need a bigger idea. If you want to get more work out of men, more effective enthusiasm, and to open the way for a service that shall even be sacrificial, it is necessary to hold before them a great truth or get them possessed of a great idea."

In such a connection as that in which we now are it is of small use to bother over statistics of the home churches, or even to keep telling the people how much they ought to do. What is needed is such a conception of the plan and purpose of Christ for the world as shall give men the vision first of Christ himself as suffering for the world, and then of the world as it will be when won for Christ. When we get that vision before us, we need have no further concern about our machinery and our engines. We have gained a power and an inspiration which is the gift of the Spirit of God himself.

From address of Rev. Henry A. Stimson, D.D., of New York, at the recent annual meeting of the Board in Milwaukee.

THE BOOKSHELF

Aspects of Islam. By Duncan Black Macdonald. New York: The Macmillan Co. 1911. 8vo. Pp. 375. Price, $1.50 net.

This volume of the Lamson Lectures in Hartford Theological Seminary takes its place worthily beside Jevons, "Introduction to the Study of Comparative Religions," and De Groot, "The Chinese Religion." The subject is one in which Professor Macdonald is peculiarly competent; his earlier works on "Muslim Theology, Jurisprudence, and Constitutional Theory" and on "The Religious Attitude and Life in Islam" are well esteemed among scholars. In the present lectures he approaches the questions from the missionary point of

view, and discusses them in a familiar and vivacious way, with many illustrations from his own observations.

After an introductory lecture on the difficulty of knowing and understanding the East, the author takes up the life and character of Mohammed, the Koran, and the feeling of Moslems toward Mohammed; Moslem theology and metaphysics; the emotional and mystical sides of the religion; the Moslem view of the Bible and of the person of Christ; the propagation of Islam in the past and the present; ideas on education, superstitions, popular literature, and the like. Not only students preparing for missionary service, but all who are interested in missions will find the book instructive and suggestive. The chapters on the recognition of mysticism in theological systems and the cultivation of the mystical experience by the Sufis and in the various dervish fraternities describe sympathetically an aspect of Mohammedanism which seldom receives in popular books the attention it deserves; the exposition of the Moslem attitude toward the Scriptures makes clear that, apart from the question of the mutilation or corruption of their books by Jews and Christians, the Koran, as the later and final revelation, supersedes the gospel, as for Christians the gospel supersedes the law; and that the high, and in some respects unique, position assigned to Christ among the predecessors of Mohammed serves as a defense against further concessions. The history of Moslem missionary activity refutes the common error that the conquerors constrained their subjects to embrace the faith of the prophet; on the contrary, these mass conversions were highly unwelcome, for they upset the whole system of land tenure and taxation; on the whole, the author thinks, Moslems have shown more zeal for converting men to their faith than Christians, and, without ecclesiastical organization or missionary societies, they are still making rapid progress in more than one quarter.

It is inevitable that in a volume dealing summarily with so many questions there should be things that invite dispute, but this is not the place to discuss them. There is one point, however, of such critical importance that it ought not to pass without at least an expression of emphatic dissent. Professor Macdonald regards Mohammed as essentially "a pathological case," to be understood by a study of trance mediums and hypnotic states; a victim of the peculiar delusions and strangely perverted ideas to which such disordered minds are subject, he was not at the outset an impostor, but he descended at last to such a depth of turpitude that he forged revelations to serve his own base and selfish ends. Modern historical students generally judge Mohammed much more justly, and it would be peculiarly unfortunate if missionaries going out to Moslem lands should revert even halfway to the older view or to a "psychical research" variation of it. GEORGE F. MOORE.

Down North on the Labrador. By Wilfred T. Grenfell, M.D., C.M.G. New York: Fleming H. Revell Co. Illustrated. Pp. 229. Price, $1.10 net.

Another collection of those tales which Dr. Grenfell tells so delightfully about the people in his cold corner of the world. One cannot but wonder how from a field so circumscribed there can come this unfailing succession of good and varied "human documents." But here they are — another fine catch of them by a discerning fisher of men. The book is worthy to stand beside its mates.

Zigzag Journeys in the Camel Country: Arabia in Picture and Story. By Samuel M. and A. E. Zwemer. New York: Fleming H. Revell Co. Illustrated. Pp. 125. Price, $1.00 net.

Perhaps it is enough to say of this volume that it is by the authors of "In Topsy-Turvy Land," and is written in the same vein and to the same purpose: "to provide intimate and exact knowledge of a land practically unknown to most of us." The style of narration is so simple, bright, and friendly that the reader, even a child, follows confidently and happily wherever the road winds, among strange scenes and a stranger

people. The make-up of the book from cover to illustrations increases its attractiveness and impression.

The Broken Wall: Stories of the Mingling Folk. By Edward A. Steiner. New York: Fleming H. Revell Co. Illustrated. Pp. 219. Price, $1.00 net.

If one has eyes to see, the homeland no less than the foreign field offers its stories of missionary adventure and of the healing Christian touch. In this volume Professor Steiner, who knows the immigrant in his every form, has brought together a dozen or more tales of contact with men and women of different races who are being welded into the American people. Some of these stories at least will be recognized as having appeared separately in the magazines. They are all well told and full of human interest. "Committing a Matrimony" and "Hisn, Mine and Ourn" are delicious in their humor, whose edge is softened by touches of a deeper pathos.

The Foreign Doctor. A Biography of Joseph Plumb Cochran, M.D., of Persia. By Robert E. Speer. New York: Fleming H. Revell Co. Illustrated. Pp. 384. Price, $1.50 net.

The life story told in this volume is from beginning to end of absorbing interest. It is primarily the record of a missionary doctor's career in Western Persia from the years 1878 to 1905. But it is much more than that; for this "foreign doctor" was also a master missionary, a statesman, administrator and diplomat, a great lover of men, an untiring servant of Christ, and in his own person and character a noble type of Christian manhood.

The book consists largely of extracts from letters and other first-hand sources, in good measure of Dr. Cochran's own writing. By wise selection and deft handling of the material, Mr. Speer has put together what seems a continuous narrative, carrying on the reader from one stirring scene to another till the entire panorama of the missionary's task is unfolded. We go with him to sheiks' villages on the wild Kurdish mountains; to Persian officials' palaces in Urumia and Tabriz, and even to the shah's court at Teheran; to the Nestorian patriarch's secluded castle; to the homes of Moslem gentry; and to the huts of poor and crushed peasants. Everywhere there is the spectacle of a devoted, fearless, true, and loving Christian missionary meeting the need in a masterful way, until throughout the turbulent country he patrols, and by all its warring peoples, he is accounted the foremost man, the "Hakim Sahib," whom all can trust, and whose word avails.

Limit of space forbids any attempt to outline the story here. Whoever wishes to get for himself or for some friend a missionary biography of extraordinary interest and power will find what he is seeking in "The Foreign Doctor." Incidentally he will learn much of a missionary physician's life, and of that hard but challenging field, Persia.

OTHER BOOKS RECEIVED

"The Story of the Bible," by Charles Foster. Philadelphia: Charles Foster Publishing Co. Pp. 704. Price, $1.50 net.

"Best Things in America," by Katharine R. Crowell. New York: Fleming H. Revell Co. Pp. 96.

"When 'Toddles' Was Seven: Bible Stories," by Mrs. Hermann Bosch. New York: Longmans, Green & Co. Pp. 231. Price, $1.00 net.

"Everyman's Religion," by George Hodges. New York: The Macmillan Co. Pp. 297. Price, $1.50 net.

"Five Hundred Ways to Help Your Church," by Theresa Hunt Wolcott. Philadelphia: The Sunday School Times Co. Pp. 364. Price, $1.00 net.

"The Farmer Boy Who Became a Bishop: Autobiography of the Right Reverend Anson Roger Graves, S.T.D., LL.D." Akron: The New Werner Co. Pp. 220.

"Prisca of Patmos: A Tale of the Days of St. John," by Henry C. McCook, D.D., SC.D., LL.D. Philadelphia: The Westminster Press. Pp. 318. Price, $1.25 net.

"Why Grow Old?" by Orison Swett Marden. New York: Thomas Y. Crowell & Co. Pp. 30.

"For Lovers and Others: A Book of Roses," by James Terry White. New York: Frederick A. Stokes Co. Pp. 127. Price, $1.25 net.

"St. Pius V: Pope of the Holy Rosary," by C. M. Antony. New York: Longmans, Green & Co. Pp. 114. Price, 50 cents net.

THE CHRONICLE

Departures

October 28. From New York, Rev. and Mrs. J. C. Martin, Miss Ellen M. Blakely, and Rev. Francis H. Leslie, for the Central Turkey Mission. (See page 566.)

November 7. From Boston, Rev. and Mrs. Edward P. Holton, returning to the Madura Mission.

November 7. From San Francisco, Miss Flora K. Heebner, returning to the Shansi Mission; Miss Edna M. Deahl, to join the Foochow Mission; and Miss Estella L. Coe, to join the Japan Mission. (See page 565.)

November 9. From New York, Mr. K. Robert Brueckner, for a term of service in the Zulu Branch of the South Africa Mission. (See page 566.)

Arrivals Abroad

September —. At Sivas, Turkey, Miss Nina E. Rice.

September 13. At Tientsin, China, Dr. and Mrs. F. F. Tucker, Miss Myra L. Sawyer, and Miss Edith C. Tallmon.

September 18. At Bardezag, Turkey, Mr. John H. Kingsbury.

September 22. At Adana, Turkey, Rev. William N. Chambers, D.D.

September 30. At Harpoot, Turkey, Rev. Fay E. Livengood and Miss Isabelle Harley.

October 4. At Pasumalai, India, Mr. and Mrs. James H. Lawson, Miss Gwen Jones, and Miss Eva M. Swift.

October 4. At Yokohama, Japan, Rev. George Allchin.

October 18. At Samokov, Bulgaria, Rev. and Mrs. Lyle D. Woodruff.

October 20. At Mersine, Turkey, Mrs. Thomas D. Christie and Mrs. Mary P. Rogers and son.

Death

September 2. At Sydney, Australia, Miss Jenny Olin, of the Micronesia Mission.

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In these days we miss several faces from the company whose desks are on the seventh floor of the Congregational House. Miss Lamson, secretary of the Woman's Board, and Miss Day, its treasurer, are now in India visiting both the Madura and Marathi Missions. They plan to turn westward in time to join the American Board's deputation in part of its tour of inspection of the Turkey missions and to be present at the All-Turkey Conference. Treasurer Wiggin sailed from Boston, November 7, in company with two representatives of the International Institute for Girls in Spain, for counsel on the ground as to affairs connected with the management of that institution and also of the American Board's mission. Safe and prosperous journeys to all our travelers!

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By generous gifts from several sources, particularly by one gift, it has been possible for the board of managers of the Walker Missionary Home at Auburndale, Mass., to make some much needed repairs in the building. Rearrangement of space and the reconstruction of some rooms provide now a commodious and attractive dining hall, new kitchen and pantries, a new office and rest room, a music room, and a larger entrance hall. We congratulate Mrs. Bates and Mrs. Choate on the better facilities thus afforded them, but we fear they will find it harder than ever to accommodate all who will wish to join their household.

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The commission service of Miss Edna M. Deahl, whose departure for her field is recorded above, was held in the Maplewood Congregational Church of St. Louis, Sunday morning, October 15. After a sermon by the pastor, Rev. Dwight S. Bayley, upon the Transfigured Life the commission was presented by Mr. A. W. Benedict, of St. Louis, a corporate member of the American Board, and the salutation and Godspeed was spoken by Mrs. W. R. Chivis, president of the Missouri Branch of the Woman's Board of the Interior. This branch has pledged the support of Miss Deahl, the pledge being assumed individually by Mrs. S. H. H. Clark, of the First Church of St. Louis.

DONATIONS RECEIVED IN OCTOBER

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch. 11 79
Bath, Winter-st. and Central Cong. chs. 124 59
Brewer, 1st Cong. ch. 12 50
Brownfield, Cong. ch. 14 68
Cumberland Center, Cong. ch. 32 00
Denmark, Cong. ch. 15 00
Dennysville, Cong. ch. 18 70
Foxcroft and Dover, Cong. ch. 33 45
Greenville, Union Cong. ch. 1 45
Hampden, Cong. ch. 10 73
Kennebunkport, 1st Cong. ch. (North), 10 00
Norway, 2d Cong. ch. 10 90
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 150; Friends, for work in Turkey, 100, 250 00
Presque Isle, Cong. ch. 11 04
Rockland, Friend, for Adana, 5 00
Westbrook, Cong. ch. 23 83——585 66

New Hampshire

Amherst, Cong. ch. 10 56
Claremont, Cong. ch. 29 25
Goffstown, Cong. ch. 69 45
Hillsboro, Smith Memorial Cong. ch., of which 100 toward support Rev. C. L. Storrs, 103 56
Keene, Court-st. Cong. ch. 42 86
Manchester, Franklin-st. Cong. ch. 224 00
Mason, Cong. ch. 3 05
North Barnstead, 1st Cong. ch. 6 00
Northwood Center, Cong. ch. 7 20
Raymond, Cong. ch. 21 00
Wilton, 2d Cong. ch. 39 56——556 49
Legacies.— Hillsboro, Caroline M. Burnham, add'l, 38 92
595 41

Vermont

Arlington, East Cong. ch. 17 50
Bethel, 1st Cong. ch. 4 00
Dorset, Vesta A. Harwood, 2 47
Glover, 1st Cong. ch. 45 00
North Troy, Cong. ch. 15 00
West Brattleboro, Cong. ch. 22 63
Weybridge, Cong. ch. 1 00
White River Junction, Frank DeF. Baker, 1 00——108 60

Massachusetts

Amherst, ch. of Christ in Amherst College, 100.12; South Cong. ch., 4.02, 104 14
Andover, Rev. C. C. Torrey, 10 00
Ashfield, Cong. ch. 25 79
Beverly, 2d Cong. ch. 50 00
Boston, Immanuel-Walnut-av. Cong. ch. (Roxbury), 1,213.33; Cong. ch. (Brighton), 45.73, 1,259 06
Brookline, Harvard Cong. ch. 620 96
Cambridge, Pilgrim Cong. ch. 33 13
Chelsea, 1st Cong. ch. 43 20
Fall River, Central Cong. ch. 120 00
Fitchburg, Rollstone Cong. ch., 41.39; Finnish Cong. ch., 10, 51 39
Harwich, Cong. ch. 9 00
Haverhill, W. P. Pike, 1 00
Holyoke, 2d Cong. ch., C. J. Humeston, 5 00
Hopkinton, Cong. ch. 34 18
Ipswich, Linebrook Cong. ch. 7 00
Leominster, Francis A. Whitney, 15 00
Lincoln, Cong. ch. 25 00
Lowell, Kirk-st. Cong. ch., 140; Friend, for Mt. Silinda, 5, 145 00
Lynn, Central Cong. ch. 25 00
Mattapan, Eleanor M. Purssell, 5 00
Mattapoisett, Cong. ch. 16 00
Medfield, 2d Cong. ch., of which 16 from friend, 21 00
Melrose, Ortho. Cong. ch. 103 00
Methuen, 1st Cong. ch. 45 10
Middleboro, North Cong. ch. 29 10
Northbridge, Rockdale Cong. ch. 12 00
Northfield, James Bowman, 5 00
North Wilbraham, Grace Union Cong. ch. 7 28
Oxford, Georgianna M. Wheelock, 1 00
Pittsfield, South Cong. ch. 50 00
Plainfield, Cong. ch. 6 00
Prescott, 1st Cong. ch. 2 04
Randolph, T. 10 00
Richmond, Rev. Wm. M. Crane, for Erzroom, 250 00
Somerset, Cong. ch. 8 27
Somerville, Prospect Hill Cong. ch. 70 00
South Framingham, Frank S. Hart, 2 00
South Wellfleet, 2d Cong. ch. 13 05
Springfield, 1st ch. of Christ, of which 234.67 toward support Dr. C. D. Ussher, 285; South Cong. ch., 96.43; Rev. J. L. R. Trask, 10, 391 43
Swampscott, Wm. H. Otis, 25
Taunton, Union Cong. ch. 11 94
Townsend, Mrs. J. R. Smith, 1 00
Wakefield, 1st Cong. ch. 51 66
Waltham, 1st Cong. ch. 40 00
Wellfleet, 1st Cong. ch. 28 50
West Brookfield, Cong. ch. 28 03
Westfield, 2d Cong. ch. 88 00
West Springfield, 1st Cong. ch. 85 00
Whitinsville, Friend, 80
Whitman, 1st Cong. ch. 7 04
Williamsburg, Cong. ch., Mrs. Lyman D. James, 100 00
Winchester, 1st Cong. ch. 125 00
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds, 250; Union Cong. ch., 57.13, 307 13
———, Worcester South Conference, 60 32
———, Cash, 200 00
———, A deceased friend, 10,000 00—14,765 79
Legacies.— Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 16 00
Greenfield, Mrs. Ellen M. Russell, by Chas. P. Russell, Ex'r, add'l, 170 20
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l, 3 00——189 20
14,954 99

Rhode Island

Central Falls, Cong. ch. 20 46
Newport, United Cong. ch., Friend, 20 00
Providence, Beneficent Cong. ch., 178.86; Miss S. J. Gilman, .25, 179 11——219 57

Young People's Societies

MAINE.— Belfast, 1st Y. P. S. C. E., 3; Island Falls, Whittier Y. P. S. C. E., 16, 19 00
NEW HAMPSHIRE.— New Ipswich, Children's Fiftieth Annual Fair, 6 00
MASSACHUSETTS.— Acton, Center Y. P. S. C. E., for Madura, 17.10; Brockton, Wendell-av. Y. P. S. C. E., for Africa, 1; Clinton, Y. P. S. C. E., toward support Rev. J. S. Chandler, 25; East Douglass, Y. P. S. C. E., for Mindanao, 5; Lawrence, South Y. P. S. C. E., for Shaowu, 20; Medfield, Y. P. S. C. E., 5; Newtonville, Central Cong. ch., Children's Band, for Mindanao, 1; Sutton, 1st Y. P. S. C. E., for Harpoot, 10, 84 10
109 10

Sunday Schools

MAINE.— South Berwick, Cong. Sab. sch. 1 25
NEW HAMPSHIRE.—Campton, Cong. Sab. sch., 16.50; Milton, Cong. Sab. sch., for Madura, 1.50, 18 00
VERMONT.— Woodstock, Cong. Sab. sch., for Shaowu, 16 40
MASSACHUSETTS.— Belchertown, Cong. Sab. sch., Home Dept., for Marathi Mission, 5; Boston, Pilgrim Cong. Sab. sch. (Dorchester), 17; Lynn, Central Cong. Sab. sch., for Mindanao, 17.49; Medfield, 2d Cong. Sab. sch., Mrs. Weiker's class, for work in South Africa, 5; New Bedford, Cong. Sab. sch., 7; Springfield, Memorial Cong. Sab. sch., Delta Alpha class, for Ing-hok, 16.50; do., Olivet Cong. Sab. sch., 5, 72 99
108 64

MIDDLE DISTRICT

Connecticut

Bridgeport, 1st Cong. ch., 200.05; Black Rock Cong. ch., 48.10, 248 15

Bristol, Cong. ch., Friend, 10 00
Canterbury, 1st Cong. ch. 20 26
Centerbrook, Cong. ch. 5 82
Cheshire, Mrs. S. E. Stoddard, 3 00
East Haddam, 1st ch. of Christ, 11 43
East Woodstock, Cong. ch. 11 33
Falls Village, Cong. ch. 32 00
Farmington, Geo. G. Williams, 500 00
Gilead, Cong. ch. 25 00
Hartford, Farmington-av. Cong. ch., toward support Rev. Harold I. Gardner, 171.01; Park Cong. ch., toward support Rev. A. B. DeHaan, 150; Friend, 20, 341 01
Kent, 1st Cong. ch. 11 04
Madison, 1st Cong. ch. 20 45
Middletown, 1st Cong. ch., 7.07; Ida M. Keigwin, 1, 8 07
New Britain, D. O. Rogers, toward support Mrs. D. Miner Rogers, 517 88
New Haven, Humphrey-st. Cong. ch., 36.60; Mrs. James Dwight, 25; Friend, 1,000, 1,061 60
New London, 2d Cong. ch., 926.16; 1st ch. of Christ, 131.01, 1,057 17
North Woodstock, Cong. ch. 13 00
Norwich, 1st Cong. ch. 50 00
Old Saybrook, Cong. ch. 22 61
Plymouth, Horace Fenn, 1 00
Portland, 1st Cong. ch. 14 80
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 1 00
Sherman, Cong. ch. 58 00
Somers, Cong. ch. 7 10
South Coventry, 1st Cong. ch. 24 09
South Norwalk, C. W. Lawrence, 1 00
Stonington, 2d Cong. ch. 24 26
Stony Creek, ch. of Christ, 35 00
Thomaston, Cong. ch. 9 63
West Woodstock, Cong. ch. 12 79
Winchester, Cong. ch. 20 40
Windsor, 1st Cong. ch. 34 40
———, Friend, 25 00
———, Friend, 1 70——4,239 99

Legacies.—Waterbury, Mary L. Mitchell, by Nelson J. Welton, Ex'r, 5,000 00

9,239 99

New York

Binghamton, Plymouth Cong. ch., Miss. Soc. 7 00
Briarcliff Manor, Cong. ch. 19 60
Brooklyn, Puritan Cong. ch., 15.45; J. R., 15, 30 45
Homer, Cong. ch. 12 58
Jamestown, Pilgrim Memorial Cong. ch. 10 75
New York, Alfred A. L. Bennett, 10; Friends, through H. C. Klein, for Madura, 13, 23 00
North Pitcher, Cong. ch. 4 00
Oneida Lake, 1st Cong. ch. 3 25
Pitcher, Cong. ch. 7 00
Port Chester, Lucy A. Hasbrouck, 5 00
Riverhead, Sound-av. Cong ch. 40 00
Schenectady, Pilgrim Cong. ch. 27 00
Schroon Lake, Mrs. Lillian S. Marsh, 5 00
Syracuse, Plymouth Cong. ch. 10 00
Wellsville, Cong. ch., Friend, for Arupukottai, 30 00——234 63

Legacies.—Perry, Martha B. Sheldon, add'l, 250 00

484 63

New Jersey

Collingswood, Edith L. Thomas, 5 00
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 100 00——105 00

Pennsylvania

Ebensburg, 1st Cong. ch. 74 63
Philadelphia, Wm. H. Lambert, 250 00——324 63

Ohio

Amherst, 2d Cong. ch. and Sab. sch. 20 00
Austinburg, Cong. ch. 16 25
Castalia, Cong. ch. 7 56
Chagrin Falls, Cong. ch. 8 00
Cleveland, Denison-av. Cong. ch., 72; Jones-rd. Cong. ch., 23.40; L. E. Leavenworth, 5, 100 40
Columbus, 1st Cong. ch., 65; Eastwood Cong. ch., 21, 86 00
Eagleville, Cong. ch. 5 00
Lock, Cong. ch. 10 00
Lyme, Cong. ch. and Sab. sch. 16 25
Mt. Vernon, 1st Cong. ch. 25 00
Norwalk, 1st Cong. ch. 9 93
Oberlin, 2d Cong. ch., 100.72; 1st Cong. ch., 70.22, 170 94
Rootstown, 1st Cong. ch., K. E. Soc., toward support Rev. and Mrs. A. B. DeHaan, 135 00
Sandusky, Cong. ch. 7 12
Sylvania, Cong. ch. 25 50
Toledo, F. A. Markley, 5 00
Wakeman, Cong. ch., for work of Rev. W. C. Fairfield, 55 00
Wayland, Cong. ch. 10 00
West Andover, Cong. ch. 4 00
West Millgrove, Cong. ch. 75
Windham, Cong. ch. 5 57
Youngstown, Plymouth Cong. ch., 20; Elm-st. Cong. ch., 13.20, 33 20——756 47

District of Columbia

Washington, 1st Cong. ch., 220; Mt. Pleasant Cong. ch., 86; Plymouth Cong. ch., 3.75, 309 75

West Virginia

Huntington, 1st Cong. ch. 21 07

Florida

Pomona, Cong. ch. 7 00

Young People's Societies

Connecticut.—Bridgeport, South Y. P. S. C. E., 10.90; do., Black Rock Y. P. S. C. E., 5; East Hartford, Y. P. S. C. E., for Adana, 15; Madison, 1st Y. P. S. C. E., 10, 40 90
New York.—New York, DeWitt Memorial Y. P. S. C. E., for Mt. Silinda, 10 00
Ohio.—Lyme, Cong. Mission Circle, 3 25

54 15

Sunday Schools

Connecticut.—Newtown, Cong. Sab. sch., 12.38; North Granby, Swed. Cong. Sab. sch., for Madura, 2.11; Salisbury, Cong. Sab. sch., toward support Dr. F. D. Shepard, .40; Southington, 1st Cong. Sab. sch., 5.64; Unionville, Cong. Sab. sch., Prim. Dept., toward support Rev. C. E. Ewing, 15; West Haven, 1st Cong. Sab. sch., 30, 65 53
New York.—Brooklyn, ch. of the Evangel Sab. sch., 15; do., Park Cong. Sab. sch., 10.90; Flushing, 1st Cong. Sab. sch., for Sivas, 33.69; Middletown, 1st Cong. Sab. sch., 10; New York, Bethany Cong. Sab. sch., 1.07; Sherburne, Cong. Sab. sch., 36.13, 106 79
Pennsylvania.—McKeesport, Swed. Cong. Sab. sch. 5 75
Ohio.—Ravenna, 1st Cong. Sab. sch., for Sholapur, 30 00

208 07

INTERIOR DISTRICT

Kentucky

Berea, Union Cong. ch., Rev. James W. Raine, 25 00

Tennessee

East Lake, Cong. ch. 6 13

Alabama

Talladega, Cong. ch. 21 80

Indiana

Fort Wayne, Plymouth Cong. ch. 120 00

Oklahoma

Doby Springs, Cong. ch. 10 00
Gage, Cong. ch. 2 65
Perkins, Cong. ch. 10 00——22 65

Illinois

Alton, Mrs. I. D. Gilman, 1 00
Atkinson, Cong. ch. 5 50
Belvidere, Cong. ch. 10 00
Canton, Cong. ch. 16 45
Cedar Point, Cong. ch. 8 65
Chicago, Warren-av. Cong. ch., 35.13; Puritan Cong. ch., 5; Amos E. Coleman, 1, 41 13
Dover, Cong. ch. 73 63
Dundee, 1st Cong. ch. 45 75
Earlville, J. A. D. 25 00
Geneva, Cong. ch. 5 06
Ivanhoe, Cong. ch. 7 50
La Grange, Cong. ch., toward support Rev. W. N. Chambers, 300 00
Melville, Cong. ch. 8 00
Morgan Park, Cong. ch. 43 00
Morris, Cong. ch. 35 00
Morton Park, Cong. ch. 5 00
Oneida, Cong. ch. and Sab. sch. 50 00
Payson, Cong. ch., J. K. Scarborough, 300 00
Peoria, 1st Cong. ch. 50 00
Plainfield, Cong. ch. 23 00
Shabbona, 1st Cong. ch. 27 55
Springfield, 1st Cong. ch. 7 11
Stark, Cong. ch. 7 48
Wilmette, 1st Cong. ch. 111 12
Wyanet, Cong. ch. 41 00—1,247 87

Michigan

Allendale, Cong. ch. 4 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 100; North Woodward-av. Cong. ch., 64.58, 164 58
Flint, 1st Cong. ch. 16 44
Grand Blanc, Cong. ch. 11 00
Grand Rapids, Park Cong. ch., Miss. Soc., 50; 2d Cong. ch., Miss. Soc., 15, 65 00
Hilliards, Cong. ch. 15 00
Lansing, Plymouth Cong. ch., Mrs. Emily Coleman, 2 00
Watervliet, Cong. ch. 8 48——286 50

Wisconsin

Berlin, Cong. ch. 17 50
Bloomington, Cong. ch. 28 00
Eau Claire, Friend, 1 00
Endeavor, Cong. ch. 6 35
Fifield, Cong. ch. 2 00
Gays Mills, Cong. ch. 2 00
Iron River, Cong. ch. 5 00
Koshkonong, Cong. ch. 2 50
Madison, A. L. Goddard, 10 00
Mellen, Rev. Robert F. Merritt, for work in Turkey, 5 00
Menasha, 1st Cong. ch. 5 05
Mt. Zion, Cong. ch. 2 00
Oshkosh, Plymouth Cong. ch. 49 04
Park Falls, Cong. ch. 5 00
Polar, St. John's Ger. Cong. ch. 4 00
Rochester, Cong. ch. 18 00
Spring Brook, 1st Cong. ch. 1 50
Sun Prairie, Cong. ch. 10 12
Williams Bay, Cong. ch. 10 00——184 06

Minnesota

Alexandria, F. C. Meade, 1 00
Hawley, Union Cong. ch. 9 85
Lake City, Swed. Cong. ch. 1 95
Marshall, Cong. ch. 18 69
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 135.96; Pilgrim Cong. ch., 48.72; Fremont-av. Cong. ch., 31.25; J. F. Sterritt, 2; Miss L. B. Lincoln, 1, 218 93
Montevideo, 1st Cong. ch. 30 00
Monticello, 1st Cong. ch. 10 00
Plainview, Cong. ch. 14 00
St. Cloud and Sauk Rapids, Swed. Cong. chs. 2 65
St. Paul, Park Cong. ch., Member, 10 00——317 07

Iowa

Belmond, S. N. Hinman, 1 00
Des Moines, Greenwood Cong. ch. 10 00
Fairfield, Philo E. Hildreth, 25 00
Glenwood, Cong. ch. 13 00
Gomer, Cong. ch. 4 00
Iowa City, Cong. ch. 12 00
Mason City, 1st Cong. ch. 11 05
Moorland, Cong. ch. 7 98
Muscatine, Mulford Cong. ch., of which 5 for Adana and 5 for Aruppukottai, 10 00
Newburg, Cong. ch. 2 00
Oskaloosa, 1st Cong. ch. 22 25
Reinbeck, Cong. ch. 25 07
Sheldon, 1st Cong. ch. 25 00
Tabor, Cong. ch. 19 68
Treynor, Ger. Cong. ch. 12 50
Washta, 1st Cong. ch. 17 25
Webster City, Cong. ch. 13 74——231 52

Missouri

Lebanon, 1st Cong. ch. 16 36
St. Louis, Pilgrim Cong. ch., of which 52.35 for work at West Circle, Madura, 104.69; Frederic A. Hall, 10, 114 69——131 05

North Dakota

Fessenden, Cong. ch. 11 42
Oriska, Mr. and Mrs. Walter Rothwell, toward support Rev. W. C. Bell, 6 00——17 42

South Dakota

Fairfax, Bethlehem Ger. Cong. ch., 8; Hope Ger. Cong. ch., 5, 13 00
Hetland, Cong. ch. 3 00
Mitchell, Cong. ch. 14 65
Ree Heights, Cong. ch. 8 75——39 40

Nebraska

Arcadia, Cong. ch. 19 00
Aurora, 1st Cong. ch., for work of Dr. E. L. Bliss, 15 00
Bloomfield, Cong. ch. 14 00
Columbus, Elizabeth Sparhawk, 1 00
Cortland, Cong. ch. 20 00
Friend, Ger. Cong. ch. 5 00
Hastings, Emmanuel Ger. Cong. ch., 8; Mrs. J. C. Campbell, 1, 9 00
Hemingford, Cong. ch. 10 62
Lincoln, Pine Cong. ch., Susie Hoagland, 5 00
McCook, Ger. Cong. ch. 5 50
Omaha, 1st Cong. ch. 176 91
Sutton, Ger. Cong. ch. 48 10
West Point, Cong. ch. 1 00——330 13

Kansas

Garnett, 1st Cong. ch. 12 00
Kansas City, 1st Cong. ch. 40 99
Leona, Cong. ch. 15 00
Wabaunsee, Mrs. M. P. Cottrell, 1 00——68 99

Montana

Great Falls, Cong. ch. 4 35

Colorado

Denver, Ruth Ragan, for Aruppukottai, 10 00
Highland Lake, Cong. ch., Miss. Soc. 90——10 90

Young People's Societies

Illinois.—Alton, Monticello Sem., 20; Chicago, The Miss. Study and Prayer Union of Moody Bible Inst., for Mt. Silinda, 12.50; Steger, Young Ladies' Miss. Circle, for Mt. Silinda, 2.50; Waukegan, Y. P. S. C. E., 5, 40 00
Minnesota.—Minneapolis, Plymouth Y. P. S. C. E., for Madura, 3; Montevideo, 1st Y. P. S. C. E., 8, 11 00
Iowa.—Grandview, Y. P. S. C. E., of which 15 for Mt. Silinda and 15 for Adana, 30 00
South Dakota.—Bryant, Y. P. S. C. E. 87
81 87

Sunday Schools

ILLINOIS.—Dover, Cong. Sab. sch., for Madura, 10; Wyoming, Cong. Sab. sch., 2.31, 12 31
WISCONSIN.—Shopiere, Cong. Sab. sch. 5 00
MINNESOTA.—Glyndon, Cong. Sab. sch., 8.02; Montevideo, 1st Cong. Sab. sch., 12.30, 20 32
IOWA.—Iowa City, Cong. Sab. sch., Adult classes, for Adana, 2.04, and Pastor's class of boys, for Mindanao, 2.74, 4 78
42 41

PACIFIC DISTRICT

Arizona

——, Friend, 500 00

Idaho

Boise, 1st Cong. ch., of which 30 for native worker, care Rev. E. Fairbank, 110 50

Washington

Hillyard, 1st Cong. ch., Hattie Gaines, for native worker, care Rev. E. Fairbank, 6 25
Lind, Zions Cong. ch. 6 00
Longbranch, Cong. ch. 2 70
North Yakima, 1st Cong. ch. 5 00
Odessa, Pilgrim Cong. ch., 56; Friedensfeld Cong. ch., 4.50, 60 50
Quincy, Salems Cong. ch. 15 00
Ritzville, Immanuel Ger. Cong. ch., 50; Salems Ger. Cong. ch., 47, 97 00
Seattle, Pilgrim Cong. ch., 150; Edgewater Cong. ch., 50, 200 00
Walla Walla, Ger. Zion Cong. ch. 5 00
Warden, Cong. ch. 10 00——407 45

Oregon

Beaver Creek, St. Peter's Cong. ch. 12 00
Beaverton, Cong. ch. 39 40——51 40

California

Bakersfield, 1st Cong. ch. 20 00
Benicia, Cong. ch. 2 00
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Fresno, 1st Cong. ch. 9 60
Loomis, Cong. ch. 8 50
Los Angeles, 1st Cong. ch., of which 9.70 toward support Rev. F. P. Beach, 17.69; Ross A. Harris, for work in China, 50, 67 69
Nevada City, Cong. ch. 2 00
Oakland, Pilgrim Cong. ch. 15 13
Pinole, Mr. and Mrs. B. T. Elmore, for Pangchwang, 5 00
San Francisco, 1st Cong. ch. 250 00
San Rafael, 1st Cong. ch. 12 55
Santa Rosa, Todd Cong. ch. 5 00——469 47

Territory of Hawaii

Waimea, Kauai, Mr. and Mrs. H. C. Brown, for Bible-reader, Madura, 30 00

Young People's Societies

WASHINGTON.—Avondale, Y. P. S. C. E., for Adana, 3 67

Sunday Schools

IDAHO.—Mountain Home, Cong. Sab. sch., for Ing-hok, 10 00
CALIFORNIA.—Angel's Camp, Cong. Sab. sch. 2 20
12 20

MISCELLANEOUS

From the AMERICAN MISSIONARY ASSOCIATION
H. W. Hubbard, New York City
Treasurer

Income of Avery Fund, for missionary work in Africa, £1,715 62

Mindanao Medical Work

NEW YORK.—New York, Mindanao Medical Miss. Asso., of which 393.75 toward support Dr. C. T. Sibley, 150 toward support Miss Mathewson, and 817.89 for expenses of mission, 1,361 64

Joint Campaign Fund

From Joint Campaign Fund, by Dr. Lucien C. Warner, Treasurer, 296 50

Glenbrook Missionary Society Fund

CONNECTICUT.—Glenbrook, Union Memorial ch., for two native workers, India, 10 56

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For new day school, care Miss Alice S. Browne, 50 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 39,999 87

40,049 87

Additional Donations for Special Objects

MAINE.—Brunswick, Students Bowdoin College, for native helper, care Rev. R. A. Hume, 50; Kennebunkport, 1st Cong. ch. (North), toward support of bed in hospital, care Miss Harriet E. Parker, M.D., 30, 80 00
NEW HAMPSHIRE.—Campton, Cong. Sab. sch., for use of Miss E. M. Blakely, 25; Hanover, Mardin Union, for Lace School Fund, care Rev. R. S. M. Emrich, 17.14; Hillsboro, Smith Memorial Cong. ch., Deborah Club, for scholarship, care Rev. Chas. L. Storrs, 15; Lake Winnepesaukee, Summer campers, for chapel, care Rev. E. H. Smith, 63, 120 14
VERMONT.—Proctor, B. F. Taylor, for hospital, care Dr. H. N. Kinnear, 2 00
MASSACHUSETTS.—Andover, C. C. Torrey, of which 5 for St. Paul's Inst., care Rev. T. D. Christie, and 5 for hospital, care Dr. H. N. Kinnear, 10; Boston, Romsey Cong. Sab. sch. (Dorchester), Prim. Dept., of which 5 for work, care Miss Agnes Fenenga, and 5 for work, care Mrs. D. M. B. Thom, 10; do., Sarah H. Hooker, for hospital, care Dr. H. N. Kinnear, 25; Chelsea, Friend, for do., 1; Concord, Thomas Todd, for do., 10; Mill River, F., in memoriam, for use of Mrs. R. Winsor, 3; do., Miss L. A. Pease, for pupil, care Mrs. R. Winsor, 1; Newton, Eliot Cong. ch., Friend, for evangelistic work, care Rev. C. H. Maxwell, 100; Salem, Betty Eicke, for pupil, care Miss Susan W. Orvis, 18; Ware, Gamaliel Marsh, for hospital, care Dr. H. N. Kinnear, 1; do., Mrs. Chas. M. Hyde, for do., 20; Williamstown, Williams Christian Asso. of Williams College, for American College, Madura, 500; Worcester, Hope Cong. Sab. sch., for school building, care Rev. E. H. Smith, 20, 719 00
RHODE ISLAND.—Pawtucket, Mrs. Lyman W. Goff, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 50; Providence, Mrs. Arabella G. Thompson, for pupil, care Miss S. N. Loughridge, 5; Westerly, Eliza W. D. Williams, 20, and John F. Williams, 20, both for hospital, care Rev. W. N. Chambers, 40, 95 00
CONNECTICUT.—East Hampton, J. C. Bevin, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 10; Norwich, B. W., for work, care Rev. E. H. Smith, 12; do., Friends, for Mem. Boys' School, care do., 8; Waterbury, 2d Cong. Sab. sch., Chinese Dept., for evangelistic work, care Rev. C. R. Hager, 75; West Haven, 1st Cong. Sab. sch., for maintenance of house boat, care Rev. Geo. H. Hubbard, 25; Windsor, Jun. Y. P. S. C. E., for Bible-woman, care Rev. W. P. Elwood, 3; Windsor Locks, Mrs. Julia Coffin, through Miss E. M. Stone, for *Zornitsa*, 10, 143 00
NEW YORK.—Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20;

Castile, Sanitarium Mission Circle, for work, care Miss Frances K. Bement, 10; Millbrook, Friend, for hospital, care Dr. H. N. Kinnear, 5; New York, Mrs. Margaret E. Byington, through Miss E. M. Stone, for *Zornitsa*, 50; do., Helen L. Thomas, for boys' school, care Rev. E. H. Smith, 10; Osceola, Cong. ch., Mission Club, for pupils, care Rev. H. H. Riggs, 9; Rhinebeck, Memorial of Mrs. Emma F. Schultz, through Miss E. M. Stone, for land and enlargement of Albanian Girls' School, Kortcha, 20, 124 00

NEW JERSEY. — Collingswood, 1st M. E. Sab. sch., Class No. 19, for boys' boarding school, care Rev. E. H. Smith, 5 00

PENNSYLVANIA. — Philadelphia, Elsie W. Keith, for hospital, care Dr. H. N. Kinnear, 50; Rochester, Mrs. W. A. Hooper, for hospital, care Dr. H. N. Kinnear, 2; Worcester, Friends, through Miss Flora K. Heebner, for Taiku Girls' School, care Mrs. W. C. Fairfield, 16, 68 00

OHIO. — Brecksville, Cong. ch., for medical work, care Dr. R. G. Moffatt, 2.65; Cleveland, Rev. Dwight Goddard, for touring expenses, care Dr. H. T. Whitney, 50; Kingsville, Mrs. Sarah C. Kellogg, for Armenian orphans, care Rev. Geo. P. Knapp, 2; Melmore, Henry Korb, for hospital, care Dr. H. N. Kinnear, 5; Oberlin, Oberlin-Shansi Mem. Asso., for native helper, Shansi, 83.33; do., L. C. Wattles, toward completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 30; do., A. S. Root, toward equipment of indus. dept., Mt. Silinda, care C. C. Fuller, 10; Toledo, 2d Cong. ch., for medical work, care Dr. R. G. Moffatt, 9.50; do., Birmingham Cong. Sab. sch., for pupil, care Mrs. M. L. Sibley, 7; ———, Friend, for aid in rebuilding Abdulari Church, care Rev. G. D. Marsh, 40, 239 48

ALABAMA. — Talladega, Cong. Sab. sch., for pupils, care Miss S. R. Howland, 10 00

INDIANA. — Michigan City, Immanuel Ger. Cong. ch., for work, care Rev. C. R. Hager, 5 00

ILLINOIS. — Chicago, Summerdale Cong. Sab. sch., for Edgar B. Wylie School, care Rev. J. J. Banninga, 16; do., Waveland-av. Cong. Sab. sch., Prim. Dept., for work, care Rev. J. P. Jones, 15; Elgin, 1st Cong. Sab. sch., for pupil, care Dr. T. D. Christie, 25; Joliet, Mrs. R. E. Barber, for hospital, care Dr. H. N. Kinnear, 5; Payson, Rev. D. B. Eells, for two native helpers, care Mrs. R. Winsor, 50; Peoria, Avery Co., for completion and equipment of hospital, Mt. Silinda, care Dr. W. L. Thompson, 50; do., Faye Colby, for use of Rev. P. L. Corbin, 15; ———, Friend, for work in Japan, 2, 178 00

MICHIGAN. — Ann Arbor, Friends, for hospital, care Dr. L. H. Beals, 3; Detroit, 1st Cong. ch., for educational and building work, care Rev. J. H. Dickson, 70; do., Brewster, Y. P. S. C. E., for work, care Rev. E. P. Holton, 12; do., Agnes Walls, for work, care Miss Janette Miller, 6; East Jordan, A. H. Frost, for hospital, care Dr. W. L. Thompson, 50; Kalamazoo, 1st Cong. ch., for pupil, Oorfa, 12.50; Port Huron, 1st Cong. Sab. sch., Philathea Bible class, for work, care Rev. J. H. Dickson, 50; Wyandotte, L. D. Vorce, for student purposes, care Miss Mary M. Haskell, 150, 353 50

WISCONSIN. — Wauwatosa, Cong. Sab. sch., for use of Miss Alice Browne, 50 00

MINNESOTA. — Duluth, M. W. Bates, for use of Rev. J. P. Jones, 17.50; Glyndon, Cong. ch., for native teacher, care Rev. Edw. Fairbank, 25.50; Lake City, 1st Cong. ch., Mission Band, for pupil, care Miss Sara Louise Peck, 5; Minneapolis, Geo. R. Lyman, for work, care Rev. H. K. Wingate, 25; Mora, Julia M. and Ethel J. Wright, for two pupils, care Miss E. M. Atkins, 6, 79 00

IOWA. — Grinnell, Friend, for native preacher, care Rev. E. H. Smith, 25; Marshalltown, J. G. Brown, for native worker, care Rev. Jas. P McNaughton, 35; Mt. Pleasant, Mrs. W. L. Hornby, for pupils, care Mrs. W. E. Hitchcock, 10; Ottumwa, 1st Cong. ch., Abigail Soc., for work, care Rev. Emery W. Ellis, 30, 100 00

MISSOURI. — Queen City, Friend, in memory of Mrs. Jane S. Brenizeo, for hospital, care Dr. H. N. Kinnear, 1; St. Louis, Pilgrim Cong. ch., for work at West Circle, Madura, 193.65, 194 65

NORTH DAKOTA. — Carrington, Rev. Robert Paton, for pupil, care Rev. John X. Miller, 10 00

NEBRASKA. — Columbus, Cong. Sab. sch., Miss Sparhawk's class of boys, for orphan, care Mrs. W. O. Ballantine, 15.17; Hastings, Emmanuel Cong. Sab. sch., for kindergarten, care Miss J. L. Graf, 9.63; Omaha, 1st Cong. Sab. sch., Mrs. Bessie M. Reed's class of boys, for education of boys, care Rev. J. E. Tracy, 20, 44 80

KANSAS. — Muscotah, Cong. ch., Rev. and Mrs. Aaron Breck, for pupil, care Rev. H. A. Maynard, 30; Norton, Beatrice Baker, for Bible-woman, care Rev. Theodore S. Lee, 38; Wamego, Mrs. Robert Enlow, for hospital, care Dr. Jesse K. Marden, 25, 93 00

MONTANA. — Red Lodge, W. F. Meyer, for boys' high school, care Rev. J. P. McNaughton, 25 00

WASHINGTON. — Christopher, White River Cong. Sab. sch., for work in India, 12.50; Ritzville, Samuel Pflugrath, for work, care Rev. C. R. Hager, 10, 22 50

OREGON. — Hillside, Y. P. S. C. E., for use of Rev. J. E. Walker, 19 75

CALIFORNIA. — Campbell, Cong. Sab. sch., for work, care Mrs. G. D. Marsh, 8; Eureka, 1st Cong. Sab. sch., for work, care Miss H. C. Woodhull, 5; Pacific Grove, Mayflower Cong. Sab. sch., for the Rev. J. H. Goodell Memorial Room in hospital, care Dr. H. H. Atkinson, 20; San Diego, 1st Y. P. S. C. E., of which 25 toward furnishing a room and 5 toward care of patients at Harpoot Hospital, care Dr. H. H. Atkinson, 30; Santa Barbara, Wm. O. and Giles E. Dawson, for school work, care Rev. Giles G. Brown, 1.75; Saratoga, Cong. ch., Fred J. Currier, for boys' academy, care Rev. H. I. Gardner, 30, 94 75

CANADA. — Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50; Ottawa, R. Addison, for orphanage, care Rev. Hilton Pedley, 5, 55 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For girls' high school, care Miss Agnes Fenenga,	69 91	
For pupils, care Mrs. Robert A. Hume,	12 00	
For work, care Miss E. S. Perkins,	10 00	
For work, care Miss Alice S. Browne,	50 00	141 91

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For pupils, care Rev. R. A. Hume,	7 50	
For use of Miss E. M. Chambers,	10 00	
For use of Miss C. R. Willard,	5 00	
For use of Miss E. M. Chambers,	39 70	
For hospital work, care Mrs. F. F. Tucker,	18 00	
For pupil, care Miss E. R. Bissell,	25 00	
For work, care Miss S. W. Orvis,	15 00	
For King School, care Miss C. R. Willard,	5 00	125 20

Income Blank Memorial Fund

For scholarship, Anatolia College, 45 50

Income St. Paul's Institute

For St. Paul's Institute, 412 50

3,655 68

Donations received in October,	74,578 29
Legacies received in October,	5,478 12
	80,056 41

Total from September 1, 1911, to October 31, 1911. Donations, $129,499.88; Legacies, $5,653.12 = $135,153.00.

MINUTES OF THE ANNUAL MEETING

THE American Board of Commissioners for Foreign Missions commenced its One Hundred and Second Annual Meeting in the Plymouth Congregational Church, Milwaukee, Wis., October 10, 1911, at 2.30 P.M.

CORPORATE MEMBERS PRESENT

Maine

Rev. Raymond Calkins, Portland.

Massachusetts

Samuel B. Capen, Boston.
Rev. John R. Thurston, Whitinsville.
Rev. James L. Barton, Newton Center.
Frank H. Wiggin, Boston.
Rev. Arcturus Z. Conrad, Boston.
Charles N. Prouty, Spencer.
Henry H. Proctor, Boston.
Rev. Edward M. Noyes, Newton Center.
Herbert A. Wilder, Newton.
Francis O. Winslow, Norwood.
Rev. William E. Strong, Newtonville.
Rev. George A. Hall, Brookline.
Lemuel L. Dexter, Mattapoisett.
Arthur Perry, Boston.
Rev. Brewer Eddy, Newtonville.
Rev. Harris G. Hale, Brookline.
Rev. H. Grant Person, Newton.
Rev. Enoch F. Bell, Newtonville.
Charles M. Rhodes, Taunton.
Rev. Everett S. Stackpole, Bradford.

Connecticut

Rev. Rockwell H. Potter, Hartford.
Rev. Williston Walker, New Haven.

New York

Rev. Henry A. Stimson, New York City.
Rev. Franklin S. Fitch, Buffalo.
Rev. Albert J. Lyman, Brooklyn.
Guilford Dudley, Poughkeepsie.
Rev. A. F. Pierce, Mt. Vernon.
Rev. Willard L. Beard, Mt. Vernon.

New Jersey

Rev. Charles H. Richards, Montclair.

Ohio

William W. Mills, Marietta.
Rev. Irving W. Metcalf, Oberlin.
Edward H. Rhoades, Toledo.
Pres. Alfred T. Perry, Marietta.
Rev. Dwight M. Pratt, Cincinnati.
Rev. Howard S. MacAyeal, Akron.
Theodore M. Bates, Cleveland.

Tennessee

Pres. George A. Gates, Nashville.

Oklahoma

Pres. Calvin B. Moody, Kingfisher.

Indiana

Rev. Andrew U. Ogilvie, Elkhart.

Illinois

Charles H. Case, Chicago.
Rev. E. F. Williams, Chicago.
Edward H. Pitkin, Oak Park.
Rev. A. N. Hitchcock, Chicago.
Hiram T. Lay, Kewanee.
Rev. Clarence A. Beckwith, Chicago.
David Fales, Lake Forest.
Rev. Frank N. White, Chicago.
Rev. William E. Barton, Oak Park.
Thomas C. MacMillan, La Grange.
Frank Kimball, Oak Park.
James C. Hanna, Aurora.
Pres. Ozora S. Davis, Chicago.
Rev. William T. McElveen, Evanston.
Rev. William E. Cadmus, Peoria.
James H. Moore, Chicago.
Myron A. Myers, Hinsdale.

Michigan

Rev. Archibald Hadden, Muskegon.
George N. Stray, Ludington.
C. B. Stowell, Hudson.
Paul C. Warren, Three Oaks.

Wisconsin

Pres. Edward D. Eaton, Beloit.
John M. Whitehead, Janesville.
Rev. Eugene G. Updike, Madison.
C. S. Kitchel, Milwaukee.
Rev. Judson Titsworth, Milwaukee.
Frank J. Harwood, Appleton.

Minnesota

Rev. Edward M. Williams, Northfield.
Lowell E. Jepson, Minneapolis.
David Percy Jones, Minneapolis.

Frederick W. Lyman, Minneapolis.
Charles M. Way, Minneapolis.
Rev. Edwin B. Dean, Northfield.
Rev. Fred B. Hill, Northfield.

Iowa

Rev. J. E. Snowden, Cedar Falls.

North Dakota

Pres. Charles C. Creegan, Fargo.

Kansas

Pres. Frank K. Sanders, Topeka.

Colorado

William E. Sweet, Denver.

Washington

Rev. Francis J. Van Horn, Seattle.

California

Rev. H. Melville Tenney, East Oakland.

Canada

Pres. Edward M. Hill, Montreal.

MISSIONARY CORPORATE MEMBERS PRESENT

By provision of the By-Laws, men holding the Board's commission as missionaries are, after seven years of service, Corporate Members.

Rev. Charles M. Warren, Japan.
Rev. Mark Williams, Shansi.
Rev. H. K. Wingate, Western Turkey.
Rev. A. C. Wright, Mexico.
Rev. E. P. Holton, Madura.
Dr. W. A. Hemingway, Shansi.
Rev. E. E. Aiken, North China.
C. C. Fuller, Rhodesia.
Rev. Chauncey Goodrich, North China.
Rev. J. K. Greene, Western Turkey.
Rev. B. K. Hunsberger, Marathi.
Rev. F. W. Macallum, Western Turkey.
Rev. John X. Miller, Madura.
Rev. H. H. Riggs, Shansi.
Rev. G. M. Rowland, Japan.
Rev. W. H. Sanders, West Africa.
Rev. A. H. Smith, North China.
Rev. G. H. Hubbard, Foochow.
Rev. H. F. Perry, Western Turkey.
Rev. E. B. Haskell (Salonica), European Turkey.

HONORARY MEMBERS

Massachusetts

Rev. C. S. Holton, Newburyport.
William Shaw, Ballardvale.

Rhode Island

Herbert J. Wells, Kingston.

New York

Rev. William A. Rice, New York.

Michigan

Rev. G. A. Pollard, Grand Rapids.
Rev. H. S. Mills, Benzonia.
Mrs. C. B. Stowell, Hudson.

Illinois

R. E. Short, Seward.
Rev. Oscar C. Helming, Chicago.
Rev. Charles L. Morgan, Elgin.
P. F. Pettibone, Chicago.
L. P. Haskell, Hinsdale.

Wisconsin

F. D. Jackson, Milton.
Rev. W. A. Leary, Platteville.
Rev. J. Lloyd Smith, Brodhead.
Rev. R. F. Merritt, Mellen.
G. C. Hill, Rosendale.
Rev. Frank N. Dexter, Ashland.
Rev. W. M. Ellis, Endeavor.
Rev. J. L. Hewitt, Milwaukee.
Rev. G. A. Hood, Nekoosa.
Rev. William Crawford, Mazomanie.
Rev. William J. Warner, Windsor.

Iowa

Miss Jennie M. Baird, Osceola.

President Capen took the chair, a hymn was sung, and devotional services were led by Rev. F. N. White, of Chicago.

An address of welcome was made by W. R. Nethercut, of the Milwaukee Congregational Club, and a response was made by President Capen.

The Minutes of the last meeting were read in their important parts.

Rev. Irving W. Metcalf was elected by ballot as Assistant Recording Secretary *pro tempore*.

The President appointed the *Committee on Nominations* as follows: Pres.

Alfred T. Perry, of Ohio; Guilford Dudley, of New York; Rev. E. S. Stackpole, of Massachusetts; Rev. E. B. Dean, of Minnesota; F. J. Harwood, of Wisconsin.

The President also nominated the following committees, and they were appointed:—

Committee of Arrangements: Rev. C. H. Beale, C. S. Kitchel, W. R. Nethercut, Rev. Charles P. Connolly, E. W. Stickney, J. O. Myers, and J. R. Williams.

Business Committee: Pres. C. C. Creegan, of North Dakota; Rev. Dwight M. Pratt, of Ohio; Elliott S. Miller, of Connecticut; James H. Moore, of Illinois; Rev. Frank M. Sheldon, of Wisconsin.

The Treasurer, F. H. Wiggin, presented his report, saying that for the first time in its history the receipts had passed beyond one million dollars. The report was accepted.

The report of Auditors, with that of the expert accountant, was read by the Recording Secretary and accepted.

Rev. Brewer Eddy, Associate Secretary, presented that part of the report of the Prudential Committee covering the Survey of the Home Department.

An address was made by Rev. Raymond Calkins, on "The Fundamental Conceptions of Foreign Missions."

Prayer was led by Rev. R. H. Edwards.

The benediction was pronounced by Rev. J. K. Greene, of Constantinople, and recess was taken until 7.45 P.M.

TUESDAY EVENING

The President took the chair at 7.45 o'clock.

Devotional services were led by Rev. C. P. Connolly and the annual sermon was preached by Rev. Arthur H. Smith, of China, on the text, Isaiah 45: 23: "By myself I have sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."

The Communion service which followed was led by Rev. C. L. Morgan, of Illinois, and Rev. J. X. Miller, of India.

Mr. H. H. Proctor, of the Prudential Committee, made a plea for a fund to provide for medical expenses of invalid and disabled missionaries when on furlough, and an offering was taken.

Recess was taken until Wednesday morning at 9 o'clock.

WEDNESDAY MORNING

The President took the chair at 9 o'clock.

Devotional services were led by Rev. J. R. Thurston, of Massachusetts.

The Minutes of Tuesday's sessions were read.

Secretary Barton presented that part of the report of the Prudential Committee covering the Foreign Department.

Prayer was offered by William Shaw, of the United Society of Christian Endeavor.

President Perry, of the Committee on Nominations, reported the following committees, and they were appointed:—

Committee on Treasurer's Report: T. C. MacMillan, of Illinois; Rev. Charles L. Holton, of Massachusetts; C. B. Stowell, of Michigan; W. W. Hughes, of Wisconsin; Edward H. Rhoades, of Ohio.

Committee on Place and Preacher: Rev. C. L. Morgan, of Illinois; Rev. Raymond Calkins, of Maine; Rev. Robert Hopkins, of Wisconsin; Rev. John R. Thurston, of Massachusetts; George N. Stray, of Michigan.

Committee on Nomination of Officers: Rev. F. S. Fitch, of New York; Rev.

F. N. White, of Illinois; C. N. Prouty, of Massachusetts; Rev. Robert F. Merritt, of Wisconsin; Charles M. Way, of Minnesota.

Addresses were made by Rev. John X. Miller, of India; Rev. H. K. Wingate, of Turkey; Rev. H. D. Goodenough, of South Africa; and Dr. W. A. Hemingway, of China.

Rev. F. M. Sheldon led in devotional service.

Addresses were made by Rev. F. W. Macallum, of Turkey; Rev. Chauncey Goodrich, of China; and Rev. Charles M. Warren, of Japan. Rev. Henry A. Stimson, of New York, made the closing address of the morning, on "Face to Face with the Facts."

Benediction was pronounced by Rev. E. A. Adams, and a recess taken until 2 P.M.

WEDNESDAY AFTERNOON

The President took the chair at 2 o'clock.

Devotional services were led by Rev. Mr. Arnold, of Milwaukee.

Addresses were made by Rev. B. K. Hunsberger, of India; Rev. George M. Rowland, of Japan; Rev. W. H. Sanders, of Africa; Rev. G. H. Hubbard, of China; and by Rev. H. H. Riggs, of Turkey. Rev. H. G. Person, of Massachusetts, spoke on the theme, "By My Spirit, Saith the Lord."

Devotional service was led by Edward H. Pitkin, of Illinois.

Following an address by S. T. Johnson, of Minnesota, chairman of the National Council Apportionment Commission, the Apportionment Plan was discussed further by Rev. J. P. Huget, of Michigan; Rev. C. L. Morgan, of Illinois; F. M. Sheldon, of Wisconsin; Rev. F. S. Fitch, of New York; Rev. E. S. Stackpole, of Massachusetts; Pres. F. K. Sanders, of Kansas; Roger Leavitt, of Iowa; and Rev. A. N. Hitchcock, of Illinois.

An address on "The Challenge—Shall We Accept It?" was made by Prof. F. B. Hill, of Minnesota.

The benediction was pronounced by Rev. F. S. Fitch, and a recess was taken to 8 P.M.

WEDNESDAY EVENING

The President took the chair at 8 o'clock.

Devotional service was led by Rev. O. Helming, of Illinois.

Addresses were made by Rev. Arthur H. Smith, of China, upon "An Empire at Stake"; by Rev. J. K. Greene, of Turkey, upon "The Turkish Crisis—Outlook and Opportunity"; and by Rev. A. J. Lyman, of New York, upon "Fresh Assurances of Missionary Conquest."

Prayer was offered by Rev. Chauncey Goodrich, who pronounced the benediction, and recess was taken to 9 A.M.

THURSDAY MORNING

The President took the chair at 9 o'clock.

Devotional service was led by Pres. C. S. Nash, of California.

The Minutes of Wednesday's sessions were read.

Rev. John X. Miller, of India, presented a silver service given for the work in India, which was offered for sale.

Addresses were made by Rev. E. B. Haskell, of Macedonia; Rev. H. T. Perry, of Turkey; Rev. J. L. Fowle, of Turkey; Rev. E. E. Aiken, of China; Rev. Mark Williams, of China; and Rev. A. C. Wright, of Mexico.

Devotional service was led by Rev. H. G. Hale, of Massachusetts.

A Conference on The Churches and Their Opportunity was conducted by Associate Secretary Brewer Eddy.

An address was made by Rev. E. M. Noyes, of Massachusetts, on "A Message from the Prudential Committee."

Prayer was offered by Rev. E. F. Williams, of Chicago, closing with the benediction.

Recess was taken to 2 P.M.

THURSDAY AFTERNOON

The President took the chair at 2 o'clock.

Devotional service was led by Arthur Perry, of Boston.

Excuses were presented by the following members unable to attend the meeting: L. H. Hallock, E. R. Brown, G. H. Eaton, C. H. Percival, C. H. Lyman, J. H. Perry, Thomas McClelland, L. C. Warner, G. H. Whitcomb, C. A. Hopkins, J. W. Strong, Franklin Carter, W. W. McLane, W. H. Catlin, A. S. Hall, George Harris, A. S. Baker, A. L. Frisbie, G. E. Tucker, F. A. Day, J. M. Gould, Mary E. Woolley, H. P. Beach, C. J. Peterson, W. D. Street, C. W. Osgood, H. C. King, J. L. Kilbon, Benjamin Swift, John DePeu, H. K. Warren, F. H. Fuller, J. E. Bradley, W. F. Nevins, J. H. Denison, H. C. Ford, P. W. Lyman, E. N. Packard, W. H. Holman, Henry Kingman, J. F. Loba, C. H. Aldrich, R. R. Hays, T. C. Edwards, G. H. Beard, G. A. Tewksbury, Frank Wood, E. F. Cragin, W. W. Ferrier, G. S. F. Savage, W. H. Day, D. B. Perry, S. B. L. Penrose, H. W. Darling, L. F. Anderson, Thomas Weston, G. C. Moses, E. F. Grabill, Edward Whitin, W. P. Fisher, C. E. Swett, S. H. Dana, E. C. Hall, Wilson Denney, C. S. Mills, C. H. Kelsey, G. W. Baily, E. I. Bosworth, J. C. Myers, Robert Paton, Elbridge Torrey, DeWitt S. Clark, C. H. Daniels, E. E. Strong, D. B. Holmes, F. B. Makepeace, G. E. Lovejoy, O. W. Folsom, Mason Noble, E. E. Bradley, W. H. Ward, W. L. Phillips, S. A. Norton, H. W. Hicks, A. L. Williston, C. F. Thwing, C. F. Swift, H. C. Woodruff, M. A. Bullock, H. A. Flint, Chester Holcombe, Cyrus Northrop, A. R. Thain, F. T. Bayley, L. F. Mellen, J. W. Cooper, G. R. Merrill, John Reid, C. H. Hulburd, Margaret J. Evans, C. H. Baker, Andrew M. Wight, E. W. Blatchford, E. L. Smith, E. G. Warner, D. O. Rogers, Henry Fairbanks, W. O. Trow, Ralph Emerson, Oliver Huckel, E. D. Miller, N. M. Hall, Arthur Little, R. G. Hazard, D. N. Camp, H. M. Tenney, H. P. Dewey, Doremus Scudder, S. W. Mack, H. W. Lane, G. E. Perley, J. M. W. Hall, Frederick Fosdick, C. A. Hull, Franklin Carter, Samuel Usher.

F. W. Lyman presented the report of the Committee on the Treasurer's Report.

The President nominated the following new members of the Committee on Nominating New Members: Rev. W. A. Bartlett, of Connecticut; Rev. Charles H. Beale, of Wisconsin; Frederick H. Fuller, of Rhode Island; and they were appointed.

Rev. C. L. Morgan reported for the Committee on Place and Preacher, recommending the Williston Church, Portland, Me., as the place, and Rev. W. L. Phillips, of Connecticut, as preacher, with Rev. Dan F. Bradley, of Ohio, as alternate. This report was adopted after remarks by Rev. Raymond Calkins, of Portland.

F. W. Lyman reported for the Committee on New Members, presenting the resignations of O. Vincent Coffin, of Connecticut; E. H. Coleman, of Iowa; Daniel R. Howe, of Connecticut; and they were accepted.

The following memberships have lapsed on account of removal: Rev. C. C. St. Clare, of Vermont; Rev. Charles H. Dickinson, of Vermont; Rev. Carl S. Patton, of Michigan; Rev. Robert Hopkin, of Wisconsin; Rev. Frank W. Hodgdon, of Iowa; Rev. A. Craig Bowdish, of South Dakota; Rev. Francis L. Hayes, of Kansas; Rev. Lucius D. Markham, of Kansas; and Rev. Charles R. Brown, of California.

The following were nominated as Corporate Members, and were elected unanimously by ballot:—

Maine.—Penobscot Association, Rev. Warren J. Moulton. *Vermont.*—Union Association, Rev. Henry L. Ballou; State Conference, Frank A. Morse. *Massachusetts.*—Berkshire North Association, Rev. George W. Andrews; Essex North Association, Rev. Nicholas Van der Pyl; Essex South Association, Arthur F. Poole; Worcester South Association, Appleton Park Williams; Worcester North Association, Rev. Charles O. Eames. *Rhode Island.*—State Conference, Rev. James E. McConnell. *Connecticut.*—Farmington Valley Association, John T. Chidsey; Tolland Association, H. G. Talcott. *Ohio.*—Toledo Association, Edward Henry Rhoades. *Indiana.*—State Conference, Charles J. Buchanan. *Illinois.*—Chicago Association, Rev. James S. Ainslie; Rockford Association, Rev. Peter M. Snyder. *Kansas.*—Wichita Association, Rev. John E. McLain. *North Dakota.*—Fargo Association, Emerson H. Smith. *Southern California.*—San Diego Conference, M. T. Gilmore. *New Mexico.*—State Conference, Rev. J. H. Heald. *Oregon.*—State Conference, Rev. Luther R. Dyott. *Northern California.*—Bay Association, Rev. H. B. Miles.

At large: Rev. Edward I. Bosworth, John G. Jennings, Dr. John J. Thomas, of Ohio; Rev. Charles R. Brown, Rev. Williston Walker, of Connecticut; Rev. Edwin H. Byington, Rev. Albert P. Fitch, William Shaw, of Massachusetts; William R. Castle, of Hawaii; William H. Crosby, of New York; Pres. George A. Gates, of Tennessee; Harry Wade Hicks, Clarence H. Kelsey, James M. Speers, of New Jersey; Frank Kimball, Robert E. Short, Rev. Charles L. Morgan, of Illinois.

Rev. F. S. Fitch, for the Committee on the Nomination of Officers, presented the following list, and they were elected unanimously by ballot:

President

Samuel B. Capen, ll.d.

Vice-President

Edward D. Eaton, d.d.

Prudential Committee for Three Years

Hon. Arthur H. Wellman
Albert P. Fitch, d.d.
Henry H. Proctor
Lucius H. Thayer, d.d.

Corresponding Secretaries

James L. Barton, d.d.
Cornelius H. Patton, d.d.

Treasurer

Frank H. Wiggin

Recording Secretary

Henry A. Stimson, d.d.

Assistant Recording Secretary

Edward N. Packard, d.d.

Editorial Secretaries

E. E. Strong, d.d., *Emeritus*
Rev. William E. Strong

Associate Secretaries

Rev. Enoch F. Bell
Rev. D. Brewer Eddy

Auditors

Edwin H. Baker
William B. Plunkett
Herbert J. Wells

An open parliament was entered upon, which resulted in a spontaneous offering of $3,101 for work in Western Turkey, the special objects to be decided on in conference with Dr. J. K. Greene.

Pres. C. C. Creegan reported for the Business Committee, recommending the four following votes:—

(1) *Resolved,* That we reaffirm the resolutions adopted by the last two annual meetings of this Board, urging Congress to pass the bill reimbursing those American citizens who advanced the $66,000 ransom paid to brigands for the release of Miss Ellen M. Stone, an honored missionary of this Board. This measure has been recom-

mended by the State Department, has twice passed the Senate, has been favorably reported by the House Committee, is a simple act of justice to those who paid this ransom, and is in accord with the honor of our government and the dignity of its standing among the nations.

The above recommendation was adopted.

(2) *Resolved,* That the American Board of Commissioners for Foreign Missions, in session at Milwaukee, Wis., hereby expresses its earnest hope that the international arbitration treaties which have been signed between Great Britain and the United States, and France and the United States, may be ratified without delay by the United States Senate on its reassembling in December;

Resolved, That the Board hereby respectfully petitions the Senate of the United States to ratify said treaties;

Resolved, That the Board hereby recommends that the churches in the United States devote the Thanksgiving service to the subject of International Arbitration, and that petitions be sent from the churches to the United States senators in behalf of the ratification of the said arbitration treaties.

The above recommendation was adopted.

(3) *Whereas* the attention of the American Board of Commissioners for Foreign Missions, in annual session at Milwaukee, Wis., October 10–13, has been called to a movement on the Pacific coast by representatives of the Episcopal, Presbyterian, Congregational, Methodist Episcopal South, United Presbyterian, Baptist, and Friends Churches, to send a delegation of clergymen and laymen from each of the Christian denominations of the Pacific coast on a visit of Christian love and friendship to China and Japan, the purpose of such a visit being to bear testimony to the peaceable principles which our religion teaches, to convey sympathy and good cheer to all our Christian workers abroad, to allay prejudices in the Orient against our religion on account of the race feeling existing on the Pacific coast outside of our Christian bodies —in a word, to take to the people in China and Japan the assurances of all Christians on the Pacific coast of their desire to establish with them, as a part of the great family of God, relations of peace and good will and mutual helpfulness in all the years to come;

Resolved, That the Board expresses its hearty approval of the movement and bids godspeed to the Christians of the Pacific coast in their effort to establish the closest relations of friendship and love with the multitudes of God's children in all the lands beyond the sea.

The above recommendation was adopted.

(4) *Resolved,* That we, the representatives of the American Board of Commissioners for Foreign Missions, assembled at its annual meeting in Milwaukee, petition the "International Conference for the suppression of the opium evil," called by President Taft to meet at The Hague, December 1, to urge the enactment of international regulation of the uses of opium, to take effect all over the world at the earliest possible date—within two years at most.

Resolved, That we join in a call for a Day of Universal Prayer coincident with the opening of this momentous conference.

Resolved, That certified copies of this action be forwarded at once to President William H. Taft, also to the Society for the Suppression of the Opium Traffic, 181 Queen Victoria Street, London, and to the International Reform Bureau's Oriental Secretary, Rev. E. W. Thwing, Tientsin, China.

The above recommendation was adopted.

Recess was taken to 8 P.M.

THURSDAY EVENING

Vice-President Eaton took the chair at 8 o'clock.

Devotional service was led by W. E. Sweet, of Denver, Col.

Prayer was offered by two young men going out as missionaries, Rev. Francis H. Leslie and Rev. L. Curtis Guise.

A message of sympathy was sent to Rev. Frank Dyer, Secretary of the Brotherhood, in his illness.

An address was delivered by Rev. R. H. Potter, of Connecticut, on "The Challenge of the Orient."

President Capen delivered his annual address. His theme was an answer to the question, "Are We Deaf?"

Recess was taken to 9 A.M.

FRIDAY MORNING

The President took the chair at 9 o'clock.

Devotional service was led by Rev. W. A. Waterman.

The Minutes were read.

An address was made by Rev. A. Z. Conrad, of Massachusetts.

Two hundred dollars was pledged for the work of Rev. J. X. Miller in India, in addition to $400 promised on Thursday in response to the gift of a silver tea set and the appeal of Mr. W. E. Sweet, of Colorado.

A dispatch was read from Secretary Patton, just arrived at New York, expressing his regret that he could not reach Milwaukee in time, and conveying his greetings and good wishes to the Board.

A communication was received from the Woman's Foreign Missionary Society of Athens, Ga., organized July 13, 1819, and believed to be the oldest Woman's Foreign Missionary Society in the country, and a response of fellowship and congratulation was sent.

Associate Secretary Eddy presented some of the new missionaries about to go to their fields, and they made brief addresses: Rev. Henry A. Stick, going to the Natal Mission; Rev. Edward W. Felt, going to the Marathi Mission; Miss Josephine Davis, going to the South China Mission; Mr. and Mrs. L. Curtis Guise, going to Madura College; Miss Edith Curtis, going to the Japan Mission; Rev. F. H. Leslie, going to the Central Turkey Mission.

Prin. E. M. Hill, of the Theological Seminary in Montreal, led in prayer.

Secretary Barton presented the commission of the Board to Mr. Leslie.

Rev. Joseph K. Greene offered the prayer of consecration.

President Creegan reported for the Business Committee, presenting the following resolution, which was adopted:—

Resolved, That, in accordance with the suggestion of the President in his annual address, we hereby recommend that the officers and the Prudential Committee consider whether this is not a propitious time to ask for a conference with representatives of other mission boards and the Continuation Committee, to consider what amount is needed to plant Christian institutions, churches, schools, colleges, hospitals, etc., in every part of the non-Christian world.

If this should be found to be impracticable or undesirable at the present time, then we recommend that the officers of this Board shall ascertain more in detail than in the estimates given in 1909 the amount needed to plant properly such institutions in our own fields.

The proposed visit of Dr. Barton and others of the Deputation the coming spring and summer to study all our work in the Turkish empire, and the recent visit of Secretary Patton to India and South Africa, will give the officers new facts for these great nations for which the Board is so largely responsible.

With the world open as never before, and with the rapidly changing conditions in the East, God seems to be calling the churches at the opening of this second century of modern missions to greater consecration, to more comprehensive planning, and to larger giving.

The further report of the Business Committee was presented and adopted as follows:—

We, the members of the American Board of Commissioners for Foreign Missions, assembled for the one hundred and second annual meeting in Milwaukee, October 10–

13, 1911, desire to place on record our deep appreciation of the hearty and generous hospitality which has been extended to the members of the Board, to our faithful and beloved missionaries, and to the delegates and visiting friends by the Congregationalists of Milwaukee.

We thank the general Committee of Arrangements for the unsparing pains they have taken to provide for our entertainment, and we also thank the officers and members of the Congregational Club for the delightful banquet given in honor of the missionaries and Corporate Members of the Board on Thursday evening.

We gratefully recognize the courtesy of the pastors and people of Plymouth and Grand Avenue Churches for the free use of their commodious and beautiful houses of worship; for the faithful and efficient services rendered by the ushers, organists, precentor, male quartet, and the sextons; the members of the various committees, all of whom have rendered faithful and efficient service. We also tender our thanks to the press of the city for the courtesies shown to this historic society, which represents the Orient as well as the Occident, bringing together the very ends of the earth.

We commend most heartily the plans of the Prudential Committee, in Boston, to send a strong deputation, led by the Chairman of the Committee and the Foreign Secretary, to the Turkish empire, and we shall watch with sympathetic and prayerful interest the results of their study of the great problems which center in that empire, with the hope and expectation that it will not only add greatly to the efficiency of the Board's work in that difficult field, but will also add a new chapter in the science of missions.

We note with interest that the Board has met for the second time in this beautiful city, the metropolis of one of our greatest states. In 1878 the annual sermon was preached here by the distinguished Syrian missionary, Dr. Henry H. Jessup, being the first time in the history of the Board when one of the workers from the field was thus honored. The Board has honored itself the second time in its history, and upon the occasion of its second meeting in this city, by the appointment of Rev. Arthur H. Smith, D.D., the distinguished author, honored alike in China and America, to perform the same service. We would commend to the committee upon the choice of a preacher the precedent which has been established at the two meetings of the Board in Milwaukee.

A new and higher ideal has been set for us as individuals and churches by the masterly addresses which have been delivered by our President, the missionaries from the firing line, and others who have given us a new inspiration, a mighty impulse for the evangelization of the world; for all that we have heard and experienced during these several days which we have spent together we are devoutly thankful, and we shall return to our fields of labor with a new zeal and consecration, a new loyalty and devotion to Christ, who taught us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

An address was made by Pres. E. D. Eaton, of Beloit.

Rev. C. H. Beale made the final salutations of the churches of Milwaukee in response to the farewell spoken by President Capen.

The Minutes were read and finally approved in full.

The benediction was pronounced by Rev. Chauncey Goodrich, of China, and the Board adjourned to meet on Tuesday, October 8, 1912, at 3 P.M., in the Williston Church, Portland, Me.

REPORT OF COMMITTEE ON TREASURER'S REPORT

THE report of the Treasurer for the year closing August 31, 1911, is well worth the careful examination of every friend of the American Board.

Aside from the two great facts which arouse our enthusiasm and gratitude, that we have passed the million-dollar mark in our expenditure and that we closed the year without a debt, the clear and orderly presentation of the financial history of the Board for the year and the detailed statement of its various foundations and of its invested funds challenge our confidence and respect.

We think of the American Board as a world-wide agency for the uplift of mankind, and bless God that He has so signally honored its efforts in all these hundred years; but we do not always remember that its business and financial record is without a stain, and that today it ranks with the great banking houses of the world in its unquestioned credit. Every Corporate Member and every giver, whether of the mite or the million, ought to know that there is the same scrupulous care in management and the same exacting fidelity to detail that are found in the best banks and trust companies.

All securities are catalogued and duplicate records made, and so far as possible securities are registered. There is a complete history of every trust fund and legacy which records every condition attached to it, the vote of the Prudential Committee accepting it, the securities in which it is invested, the price paid for them, the rate of interest or dividend which they bear, and the market value at the close of each fiscal year. It is gratifying to know that, notwithstanding the depressed condition of the market at the close of the last fiscal year, the market value of its securities was more than $100,000 above what they had cost.

Such results are not obtained by haphazard.

The Financial Committee, composed of men of wide experience and sound judgment, give many hours each month, entirely without compensation, to the affairs of the Board, and the Treasurer makes no changes in investments, or in any material detail of operation, without their approval.

To help the Prudential Committee resist the tremendous pressure brought to bear upon them to make additional grants in cases of great need, and thus incur the risk of a deficit, there can be no changes made in the budget during the year, increasing appropriations, except with the approval of the Finance Committee.

In a word, every possible precaution is exercised in safeguarding the funds committed to the Board, in wisely investing or administering those funds, and in so apportioning them that the best results may be obtained.

One novel feature of the Treasurer's report must not pass unnoticed—its direct appeal for funds for the Educational Endowment. More money is a necessity: what is going to be done about it?

There is a personal lesson to be learned from the report. Shall we heed it? It is from the living, and not the dead, that help must come. Legacies are falling off and the Twentieth Century Fund is being depleted.

Shall a twentieth century consciousness of privilege take its place? The privilege of giving in His name *now*, the privilege of seeing the results of our giving *now*, the privilege of having a part in the world's redemption *now*, the privilege of being fellow-workers with the Lord Jesus Christ *now!*

(Signed) FREDERICK W. LYMAN, *Chairman.*

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